The LUTHERAN

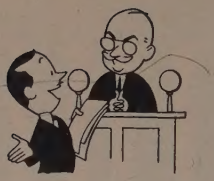
SERVICE AT TRAPPE CHURCH

Congregation worships in 200-year-old building

Vol. 40, No. 52

SEPTEMBER 24, 1958

10 CENTS



Judge and Jury

NOT LONG AGO I was called, for the first time, to jury duty. It was Traverse Court, handling minor automobile cases. I was terribly impressed at the great responsibility of each juror, listening to the evidence, the lawyers, the judge's charge, and then actually to decide guilt or innocence. I listened with intense concentration to each case to which I was called as a juror.

However, when we went into the jury room, I was amazed at how differently we reacted to what we had seen and heard.

ONE JUROR SAID, "Now let's not get this over with too quick. You know they have to buy your dinner if you're holed up during a meal hour."

Later one man said vehemently, "I'll stay here till Christmas before I change my vote. I have no use for young drivers."

One old woman said plaintively to me, "You all make up your minds and I'll go along with you. I don't feel good, but I need the $7 a day."

THE REST OF US who seemed to think alike on justice, pondered about these people. We decided that a jury was really something to fear because of the power that was in their hands, regardless of what was in their minds.

And I was secretly very glad that I've never heard mention of a jury assisting God when the great decision day comes. He alone will judge me. Whatever I get, I'll truly have had it coming to me!

—BETTY LAWRENCE

The LUTHERAN — News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director. Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Robert D. Hershey, S.T.D., Chairman; Rev. Paul E. Valentiner, Secy.; Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., Rev. Ernest J. Hoh, Litt.D., W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D., William E. Keister.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1958 by the United Lutheran Publication House. Printed in U.S.A. Second-class mail privileges authorized at Philadelphia, Pennsylvania.

THIS WEEK in *The* LUTHERAN

A MERGER IS A MARRIAGE - - - - By Franklin Clark Fry 11
Four Lutheran groups may face the future in one new church

THE DOCTORS WERE WRONG ABOUT HER - By Lucille E. Hein 14
A victim of polio is now a busy medical missionary in India

SOME PEOPLE SLEEP ON SUNDAY - - - By Alfred Gennrich 18
A German pastor went to find out why his people weren't in church

ABRAHAM, MOSES AND AUNT ANNE - - - By Joan Miller 19
There are "heroes of faith" today as well as in biblical times

NEWS

Church in the News - - - - - - - - - - - - - - 4

Washington: U.S.-China Talks - - - By Robert E. Van Deusen 10

Overseas: England - - - - - - - - By William B. Schaeffer 29

ULCA - - - - - - - - - - - - - - - - - 31

News in the Churches:

Georgia-Alabama - Paul J. Renz 34
Iowa - - - - - Alfred J. Beil 32
New England - Herbert D. Hrdlicka 40
N. Y.: New York City - P. Valentiner 42
Pacific - - - - Olin G. Dasher 38
Pa.: Allentown - Henry W. Snyder, Jr. 44
Pa.: Johnstown - Robert G. Sander 45
South Carolina - Wynne C. Boliek 37

Lectures on "Mature Luther" at Iowa - - - - - - - - - - 33

Television - - - - - - - - - - - - - - - - 36

FEATURES

Worship Notebook - - - - - - - By Edgar S. Brown, Jr. 22

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 24

A Guide to Bible Study: Isaiah - - - - - By Gerhard E. Lenski 25

Some Conclusions About Books - - - - - - - - - - - 27

Letters to the Editor - - - - - - - - - - - - - - 30

In Conclusion - - - - - - - - - - - - - - - 50

COVER PICTURE. Old Trappe Church stands near Pottstown, Pennsylvania. Built in 1743, it is still being used for summer services. For story on historic church, turn to page 43.

Churches want Formosa problem settled peacefully . . . Pope condemns Chinese Reds for naming new bishops . . . Bishop Ordass is forbidden to preach or teach . . . Presbyterian leaders ask forced integration

THE CHURCH IN THE NEWS

Churches ask Formosa solution

"Full weight of the U.S. government" should be put behind a program to help end the military crisis in the Far East, Dr. Edwin T. Dahlberg proposed to President Eisenhower. The president of the National Council of Churches said honorable negotiations, an immediate cease-fire, and full use of the charter and resources of the United Nations should be undertaken to find a permanent solution to the threat of war between the U.S. and China.

"Official policies" of the council demand that peace be sought "with honor and with the largest measure of justice and freedom," Dr. Dahlberg wrote. "People throughout the nation are deeply apprehensive about the crisis in the Far East and the policy and practices of all the parties involved in it."

Military action to defend Quemoy and other islands "seems unwise, unnecessary and a threat to world peace," the Council for Christian Action of the United Church of Christ declared. It called on the President and on Secretary of State John Foster Dulles to revise "radically" U.S. Far East policy.

Lutherans aid Quemoy

Almost forgotten in the fighting between Communist and Nationalist Chinese over the tiny island of Quemoy were the 50,000 islanders. More than 5,000 were dependent to a large extent on supplies provided by Lutheran World Relief, church officials said. Because of its steep, rocky hills the 40-square-mile island can grow only limited amounts of rice and wheat. Crops and stores have been destroyed by artillery bombardment from the Chinese mainland and more than 1,000 islanders killed, according to reports.

"In view of the new tensions over the Formosa Straits and in the expectation that the time may soon come when movement of relief supplies from Formosa to Quemoy will be greatly impaired" increased shipments of food and clothing have been sent to the little island in recent months, according to the Rev. Ove R. Nielsen, LWR assistant executive secretary. He said hundreds of islanders walked barefoot for miles to await distribution of the food (*see picture*).

Chinese name new bishops

Before the Reds took over China, Christian missions had been flourishing, although they counted among their members less than one per cent of the 400 million Chinese. Largest mission was that of the Roman Catholic Church, with more than three million adherents and a large hierarchy including many native bishops. Its long history includes among its missionaries Marco Polo.

Communist pressures since 1950 have driven out almost all the 6,475 Roman Catholic missionaries. More recently Red efforts have been directed toward setting up a "National Catholic Church,"

WAITING FOR LUTHERAN WORLD RELIEF AID

Natives on offshore Chinese island of Quemoy, recently in news, patiently await food distribution. LWR provides relief supplies to more than 5,000 of most needy on island

independent of the Vatican. Through the government-sponsored Chinese Catholic Patriotic Association an archbishop has been named and new bishops consecrated to replace those in prison or exile. Vatican reports list fourteen such "Red bishops."

The same Chinese "Big Leap Forward" campaign has hit Protestant groups. These have been coerced into cutting all foreign "imperialistic" ties and setting up self-administering churches. Pastors who refused to go along with the Red "heart-surrendering movement" have been condemned as "imperialist running dogs." Among those identified in recent press dispatches was the Rev. Wang Kuang-chien, pastor of the "original Lutheran church in Harbin." The penalty imposed was not reported.

Pope condemns "crime"

Early this month Pope Pius XII lashed out at Red efforts to split Chinese Roman Catholics from the Vatican. In a 2,000-word encyclical the pontiff condemned the "crime" of consecrating bishops without Vatican permission and exhorted Chinese who were still loyal to him to "remain unflinching and without blemish in your faith."

Anyone participating in the consecration of a bishop without papal approval was subject to excommunication, the message warned. Reports from China had stated that after a period of "indoctrination" or brainwashing, Rome-recognized Bishop Li Tao-nan of Puichi had officiated at consecrations of an archbishop and other bishops elected by the Patriotic Association.

Bishop Li's participation posed Vatican officials with a knotty problem. Because he is a recognized bishop, the consecrations would be "valid but illicit," they said. According to the *Catholic Encyclopedia,* "the new state to which consecration elevates persons or things is perma-

nent." The new bishops could therefore not be deposed, but Vatican sources added that Li and all concerned could be excommunicated because of "rebellion" against papal authority.

Churchmen advocate force

The U.S. government should use "troops and tanks if necessary" to enforce school integration in Little Rock, Arkansas, two top Presbyterian leaders declared. Dr. Eugene Carson Blake, stated clerk, and Dr. Theophilus M. Taylor, moderator of the United Presbyterian Church in the U.S.A. issued the unusual statement prior to the Supreme Court decision on the Little Rock situation. The United Church, formed by the merger of two Presbyterian bodies earlier this year, has about 3 million members, of whom about 350,000 live in the South. The Presbyterian Church in the U.S., which is strongest in the South, did not join in the recent merger.

Christians must help break "developing patterns of massive resistance" and proceed "as gracefully as possible" toward integration, the statement said. It called the present "a crucial hour for race relations" which will "set patterns and attitudes for which we must answer for years to come."

While "deeply sympathizing" with Little Rock citizens, the statement stressed that use of force "may be preferable, not so much to force integration as to enforce rule by law instead of allowing mob rule."

As Gov. Orval Faubus invoked the state's school closing law to forestall enforcement of the Supreme Court's Sept. 12 order that integration be continued by an augmented force of U.S. marshals, people in Little Rock and elsewhere awaited the court's promised spelling out of procedures and timetables.

"IN FAIR HEALTH"
Bishop Ordass

News of Bishop Ordass

Bishop Lajos Ordass, first vice president of the Lutheran World Federation, who last June was for the second time ousted by Communists from his position as head of the Hungarian Lutheran Church, is free but is not permitted to teach or preach, according to information received by the National Lutheran Council. The report was the first made public since Bishop Ordass was deposed and replaced temporarily in the Southern District bishopric by Dean Emil Koren.

The 57-year-old churchman, who suffered a second heart attack last spring, is now in "fair health," the report said. He is living quietly in Budapest on "a small pension, but he and his family are cared for." The NLC's informant said tensions in the Hungarian church are still great, but that only two pastors had been imprisoned by the government. Several others were compelled to retire on pension, however. Because pensions

are tiny and the pastors must find new living quarters, retirement "means great hardship," the report said.

Successor is named

A report from Budapest last week said that the Rev. Zoltan Kaldy of Pecs, dean of the Tolna-Baranya area, had been recommended by the council of the Lutheran Church's Southern District as its candidate for the bishopric to succeed Dr. Ordass. The move came as a surprise, since it had been expected that Dr. Koren, the acting bishop, would get the nod. The council asked the government's office for church affairs to approve the selection if Dr. Kaldy is chosen by the district's congregations. Election is expected to take place next month.

Dr. Kaldy, who is 39, has reportedly taken no part in politics and has refrained from joining the attack on Bishop Ordass. He is a leader in the church's revival movement and a noted preacher.

N. Y. Catholics get warning

Efforts to obtain legal support for church doctrines like opposition to birth control may react sharply against the Roman Catholic Church, the church-connected weekly *Commonweal* warned in its Sept. 12 issue. Associate Editor James Finn said there are "many sound and compelling reasons why Catholics should not generally strive for legislation and directives which clash with the beliefs of a large proportion of society."

The statement hit at Roman Catholic efforts to uphold a ban on use of birth control therapy in New York City's municipal hospitals. Dr. Morris A. Jacobs, city hospital commissioner, had enforced such a ban recently despite a previous pledge to the city's medical societies that physicians would be free to choose necessary treatment. Many Roman Catholic groups, including the archdiocese of New York, sprang to the commissioner's support. Protestant, Jewish, medical and other groups opposed the action, claiming that it applied a sectarian viewpoint without offering a hearing to those who opposed it. The therapy is used chiefly when further childbearing would endanger the life of the mother.

When Roman Catholics force their views on others they "not only strain the limits of the community and actually lessen the persuasive force of their teachings, but they almost inevitably strengthen in the minds of non-Catholics the already present worries about Catholic power," Mr. Finn wrote.

Asks that patients decide

As the Sept. 17 meeting of New York's Hospital Board approached, Protestants and others interested presented an almost-united front against the Roman Catholic stand. The city's Protestant Council urged that contraceptive counseling be allowed in city hospitals if such treatment is "acceptable to the patient." Roman Catholic patients would therefore have the option of refusing this type of help.

Dr. Jacobs' ban on birth control therapy is in opposition to the overwhelming majority of medical opinion, the council pointed out. "It is the predominantly Protestant position that there is no moral reason for not using medically approved contraception, and that parental responsibility for the welfare and happiness of the family require that the conception and birth of children be regulated and controlled . . . Planned parenthood, practiced in Christian conscience, fulfills rather than violates the will of God," the council said.

Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church said

he firmly backs the recent Lambeth Conference statement that family planning is a responsibility placed by God on Christian parents everywhere. The American Ethical Union, Suffolk County Council of Churches and various denominational groups also issued statements supporting the Protestant Council's stand.

Some laws will be broken

When people are convinced that a law "is wrong and unfair," some civil disobedience is inevitable, a panel of clergymen and lawyers decided this month. One form of this law-breaking is the fraud and collusion in which "completely respectable" husbands and wives engage in order to obtain a divorce in states like New York, where adultery is the only recognized grounds, panel members said.

The discussion took place at a nationwide Conference on Christianity and the Law, held under National Council of Churches' auspices in Chicago. More than 200 lawyers and clergymen attended.

Other examples of inevitable civil disobedience were refusal of conscientious objectors to serve in the armed forces, and the unwillingness of Jehovah's Witness members to salute the flag.

Christian lawyers may not shy away from taking "so-called dirty cases," Professor Marcus Barth of the University of Chicago's Federated Theological Faculty declared. "Christian lawyers obey Christ's fulfilled law by pleading for sinners—that they may receive what is right for their salvation under God. This means that the Christian lawyer is duty bound to take hopeless cases, as Christ did for us."

Augustana plans college appeal

A $4.5 million campaign to strengthen the Christian higher education program of the Augustana Lutheran Church will be held in 1960, according to the Rev. Paul Noren, pastor of Denver's Augustana Lutheran Church and chairman of the committee in charge. The appeal was authorized at the church's convention last June. It will be the third in a series marking the 100th anniversary of the Augustana Church in 1960. A 1954 appeal for home and foreign missions netted $2,450,000 and a 1957 appeal for social missions has to date reached $1.8 million.

Three colleges—Augustana at Rock Island, Illinois; Gustavus Adolphus at St. Peter, Minnesota; and Upsala at East Orange, New Jersey—will each receive $1 million if the appeal is successful. The rest will be divided among other colleges and seminaries, including $100,000 for the new intersynodical California College at Los Angeles.

East German schools to toe line

As East German school children trekked back to classes for the start of a new school year, Communist authorities made it clear that they were ready to crack down on religious teaching. "Obsolete traditions" must go, declared East Berlin Mayor Friedrich Ebert. "Mysticism and superstition through the unscientific doctrines of the church are no longer able to meet the requirements of life and progress . . . We educate our youth to reject the alleged power of supernatural beings and instead to believe in themselves, in the power of the working class."

Famed University of Jena celebrated its 400th anniversary by coming with other East German institutions under a new educational decree. University officials must co-operate with the Communist Party and report regularly to party representatives. Any actions which "contradict the aim of socialistic development" will be cancelled by the govern-

ONE WON'T SMILE IN NOVEMBER

GOP Chairman Meade Alcorn and Democratic leader Paul Butler (seated) meet with churchman Charles P. Taft to discuss fair campaign practices. Parties pledged not to use "underhanded smear tactics" and planned meeting to consider questions that could be put to Roman Catholic candidates for political office

ment's education ministry. Just before the anniversary fete, Jena's President Joseph Haemel fled to West Germany in protest against "socialistic totalitarianism" which he said had destroyed the freedom of the institution. He was succeeded by Prof. Otto Schwartz, reported to be a Communist Party member and a former Soviet spy.

Churches report losses

Membership losses suffered by Protestant churches in Germany's Soviet Zone are six times as great as those in West Germany, the Evangelical Church in Germany (EKID) reported. Communist anti-church pressure and substitution of atheist rites for Christian ceremonies was blamed. Heaviest loser was reported to be the Lutheran Church of Saxony.

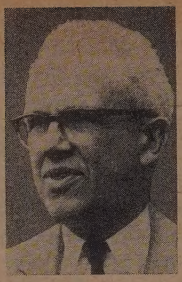
East German Reds reported that enrollment in the youth dedication rites had jumped, with 68 per cent of all eighth-grade pupils in Soviet Zone schools entered. The rites are an atheistic counterpart of Christian confirmation. Protestant and Roman Catholic leaders have urgently warned parents and children against participating in the rites. Last year East German papers reported that 45 per cent of the eligible youngsters took part in the ceremonies. The figures could not be confirmed and seemed doubtful since high officials had been fired because of the "failures" of the youth program.

Hot baby carriages?

A baby buggy burgeoned into a major incident in the Soviet Zone last month. It started when a Soviet Zone woman, Mrs. Ruth Link of Potsdam, was arrested on charges of smuggling baby carriages from Potsdam to West Berlin. Communist propagandists charged that the Evangelical Home Mission and the Moravian Brethren Church had "induced" the woman to commit the crime.

A declaration read from the pulpits of all Potsdam area churches denied the accusation and expressed regret that the propaganda campaign had been started without any effort to clarify the facts of the case. When the weekly papers *Die Kirche* and *Potsdamer Kirche* printed the declaration, the editions were seized by Red authorities and barred from circulation in the Soviet Zone.

Church officials said the banning of the papers was a further violation of recent church-state agreements which provided for "clarifying talks on controversial matters."



WASHINGTON

By ROBERT VAN DEUSEN

U.S.-CHINA TALKS

THE CRISIS over the threatened invasion of the Quemoy and Matsu Islands by Red China was postponed by Premier Chou En-lai's proposal to hold talks with the U.S. at the ambassadorial level. Washington was officially optimistic but unofficially doubtful about the results of such talks.

U.S. officials welcomed the breathing-spell in the mounting tensions between Nationalist China and the mainland which held the threat of war. But there were deep misgivings over several aspects of the situation:

1. Armed intervention in defense of the offshore islands would leave the U.S. vulnerable to severe criticism by other countries, including its allies.

2. Quemoy and Matsu have long been considered a part of the Chinese mainland. To send the U.S. Seventh Fleet into those waters would be equivalent to the Chinese appearing off Staten Island.

3. THE VALUE of these islands to the defense of Formosa is questionable. Radio propaganda from the Chinese mainland has linked Red conquest of the islands with a "liberation" of Formosa. But that could be part of the war of nerves.

4. The "guessing-game" approach as to whether the U.S. would actually give all-out military aid to save the islands has seemed almost to invite Chinese aggression to find out real U.S. intentions.

5. By taking the initiative in suggesting talks, Chou En-lai appeared before the world as a seeker after peace. This placed the U.S. in the awkward position of seeming to block the trend toward peace if it opposed the steps proposed by Red China during the discussions.

6. The high stakes for which Red China was playing were recognition by the U.S. and admission to the UN. Western allies had already used pressure on the U.S. to alter its rigid opposition to seating the Chinese Communist delegation. A show of reasonableness by Red China would heighten the pressure.

What next?

THE FACT that China ordered complete mobilization of its 600 million people at the same time that it proposed talks with the U.S., was a tacit threat that if no agreement were reached, China would take the islands by force. Whether it would do so remained to be seen.

The big question was whether the U.S.-China talks would mean simply a postponement of the military showdown, or whether there would be enough flexibility on both sides to arrive at agreements which would avert a clash of armed strength. Whether the Chinese intended to negotiate in good faith could be determined by whether they relaxed propaganda and military pressure during talks.

The discussions provided the U.S. with an opportunity to bring forward fresh solutions for complex problems, to outthink the Chinese Reds and take the initiative away from them. This would take more resourcefulness than has been shown thus far in handling the problem. But the alternative might be war.

This is a good time to ask for God's guidance in leading us away from the brink of war.

MERGER IS A MARRIAGE

iting four Lutheran churches will not be merely mbining them into a bigger organization. It is ped that a genuinely new church will be born

DOOR IS BEING UNLOCKED

FRANKLIN CLARK FRY

DECISION ABOUT the name to be given the new church is still fluid, with sen- ment veering toward "The United Evan- ical Lutheran Church in America." irty-one to seven was the tally of an ormal show of hands on March 21. feels a little heavy, and sounds a little mbersome, the first time on the tongue, t this suggestion has much to com- nd it.

For one thing, it is a new name, not exact duplicate of any in use now, and makes clear that what lies ahead is not absorption of three church bodies o the fourth, but a fusing of four into e.

The presence in it of the noble adjec- e "evangelical," which we in the ULCA ve lacked for forty years, is another et on two counts: because of its intrin- worth, and because it would carry er into the future church a cherished ment in the names of all three of our rtners, the American Evangelical Lu- eran Church, the Augustana Evangeli- Lutheran Church and the Finnish angelical Lutheran Church.

"United" has a more dubious ring to it the ears of many of us. It has always en, and it would continue to be, some- ng of an exaggeration. Besides, a word scribing a human state is of question- le propriety in the name of a church. rist has never been divided and we ought to fix our eyes on him; nor is the Lord of the church reunited just because we are!

An interesting quirk in the whole transaction is that it was a man of the United Lutheran Church who advocated "The Evangelical Lutheran Church in America," minus "United," when that variant won the widest favor in the first go-around.

THE LIVELIEST FLURRY occurred when a subcommittee came out boldly in favor of designating the chief executive of the new church as "president-bishop" or "archbishop" and its constituent units as "dioceses," each with a "bishop" of its own. That got short shrift, exactly as you would expect!

Nobody, or practically nobody, agreed with the committee's "earnest opinion . . . that the use of the ancient and historic title for functions and leadership in the church will most effectively communicate (their) nature to the world-at-large and will command a respect that is most desirable" whereas "strictly secular or business titles attached to ecclesiastical functions cannot carry such weight and have not done so in Protestant practice."

This article is condensed from the report Dr. Fry will make to the ULC convention in October. Further sections of the report will be published in The Lutheran next week

In the authentic American, or more accurately American Lutheran spirit, the commission did not take two minutes to vote this unpopular proposal down with a will, almost with a shout. No doubt about it, that is the overwhelming and deeply ingrained sentiment of all our four churches! It might be disquieting, and some day it will be healthy, to do a little probing inside: to discover why we are so full of negative dogmatism on this point; maybe, pinching even harder, to ask ourselves how we can reconcile our rejecting the title of bishop with such vehemence in America at the same time that we are so ready to lose ourselves in acclaim of Europeans and Asians who possess it. Now is plainly not the time, and this is not the place, for such an analysis.

President it is going to be, and secretary and treasurer, executive council and boards, synods and districts. The conservative instinct in all of us is naturally pleased that there are so few changes recommended; yet, on second thought, can anyone deny a degree of danger in it too? Familiar names can sometimes lead to deeper pitfalls than novel ones.

For instance, won't it be easy, too easy, for the synods of the future to be misled by the mere fact that they are called by the old-time name into overlooking or forgetting that their powers will be very different and more limited in the new order of things? Aren't they likely to fall into the mistake of thinking that they can indulge in free-wheeling actions as in the past?

ON THE OTHER HAND, the counter-clockwise motion that turns *conferences* into *districts* is wholesome and good. By retiring with full ecclesiastical honors a word that would be much too strong, in both Augustana's and the ULCA's present usage, to describe the sub-units of t
future, it will help mightily to avoid c
fusion at another point of possible m
understanding.

Districts in the new church will be p
marily for study and fellowship with
minimum of "appropriate church bu
ness," not miniature synods with a c
siderable amount of autonomy, e.g.,
inner missions; or power centers to wh
the real synods get into a bad habit
dispersing authority that they ought
exercise themselves.

THE PROVISION that this church uni
will "imply and include" acceptance
all the personnel, all resources and liab
ties, and all institutional ties of the fo
combining bodies is a clinching proof
good faith. It shows that we are taki
each other for what we are. It eloquen
guarantees that this is to be a merg
and not a submerger.

Everything existing on the great d
of consummation will be embraced, no
ing rejected, nothing even scrutiniz
with a critical eye or tasted with a pu
ered mouth to see how commendable
palatable it is. Four living entities w
converge in the full flow of their ongoi
stream of activity, to move forwa
together!

Any other type of union would invo
one sitting in judgment on another, o
on the bench, the other in the dock.
would be more like a trial than a w
ding. The course to be adopted af
marriage will be decided, as it ought
be, by the two-become-one (in our ca
the four-become-one), respecting ea
other's heritage and personality, not o
avowing the past, but free to chart a fr
path into the future according to t
combined wisdom and convictions th
God will give.

The fundamental concept of the n

hurch is in the form of an ellipse. It as two foci, the universal community of he redeemed *and* the local congregation. Each has equal validity with the other; neither can be treated as a derivative.

This is an innovation for the ULCA n theory although, to be completely candid, for some years we have been tending progressively toward it in practice. Our traditional view, which has its classic expression in our present constitution, has always been monofocal. It has started from one center, the congregation, with ripples going out from it in concentric circles, first to the synod and more remotely still to the church-at-large.

A WHOLE ARRAY of doctrinal and practical consequences follows inevitably from this new orientation. It directly affects the setting and relationships of the ministry, the place and authority of synods, and indeed, before we get through, practically every other facet of church polity. The best news is that it accords with the most enlightened views of our own United Lutheran theologians, as far as I know of *all* of them, in this year of our Lord 1958, growing out of the intensive New Testament studies in our generation.

A microcosm of the same idea is already familiar to every Lutheran pastor, as President Charles M. Cooper of the Ministerium of Pennsylvania alertly points out. Each of us is ordained as a "minister of the church," the total church of God (those are the immensely broad words that the ordainer utters when he lays his hand on the head of the ordained; note, they are not even limited to the Lutheran church) and at the same time his ministry gets its validity from his relation to a congregation. He represents the whole sweep of the *Corpus Christi Mysticum* to his people and, conversely, he is a man of a congregation, its parson or person, in the church-at-large. The new principle is not really new at all, but has been familiar — and accepted — all our lives.

ONE RULING ASSUMPTION underlies every sentence about "Objects" in the Commission's report. The church being described is no collection of fractions; it is an integer, a unified church, acting in its own right. No assignment of duties, as between the central church structure and the synods, is defined as yet. Anything of the sort would be premature, and indeed beside the point at this stage. The one and only overarching premise that matters right now, the one thing we need to keep our eyes on, is that from first to last, we are dealing with a church spelled with a capital "C."

When the church carries on an obviously integrated activity like pensions, it is the *church* that is doing it. When the church works through synods to which it has given express powers, let's say to ordain, it is equally the *church* that is acting. Even when the church appears at its loosest and weakest, in affairs in which it comes closest to demobilizing itself into its parts, as for example in the maintenance of colleges and institutions of mercy which are being left to the responsibility and care of the constituent units, the primary force is still the *church.*

The constitution of the new *church* is going to specify which activities are to be apportioned out to whom. Think twice and you will see how expressive and really decisive that fact is. It implies that all functions are the church's to give. They are not being doled out to it by the synods piecemeal and partially, with whatever limitations the synods see fit to prescribe, as at present. At least in principle it is to be the other way around.

THE DOCTORS WERE WRONG ABOUT HER

They said a woman who had been crippled by polio could never be a medical missionary

HOUSEBOATING in Kashmir . . . camping in the mountains above Srinagar . . . strolling about the Taj Mahal . . . chasing monkeys in one's bedroom. These are ordinary experiences for missionaries in India, including ULC's Dr. Ruth M. Myers, who is head of the bacteriology department and in charge of diagnostics at Vellore Christian medical college and hospital.

"I suppose most missionaries have had these experiences. They're just one side of the story, because mostly life is work . . . work . . . work . . . and we love it." Dr. Myers chatted happily in a New York hotel room just before flying back to India.

VELLORE IS A CITY of 140,000, ninety miles from Madras. Dr. Ida S. Scudder started the hospital with one room in 1900, eventually established a nurses' training school in 1909, opened a medical college in 1918 with seventeen women students.

Today Vellore is co-educational, has 90 doctors, 60 of them Indian, 60 technicians, 131 graduate nurses. There are 275 medical students, 230 students in nurses' training, and 32 studying to be technicians.

This medical college and hospital is interdenominational, supported by 39 agencies in many countries. Eighteen agencies and churches in the United States are contributors. The United Lutheran Church gives financial support and supplies a medical missionary, Dr. Myers.

"So much for statistics," Dr. Myers said as she ticked off these figures. "It's not statistics that make a story . . . it's people."

AND DR. MYERS is one of the many people who make up the story of Vellore. What led her to that hospital so far from her home in Baltimore?

"I'd always wanted to do some kind of missionary work . . . even in elementary school that was my goal. But . . . you noticed my leg?" Dr. Myers relaxed on the bed as we talked. "That's the result of polio when I was two.

"I had three operations and eventually was able to walk without a brace, though I am lame. I graduated from Goucher College in 1934, and took an M.A. in bacteriology at Johns Hopkins. Then I decided to enter medical school and train for a missionary position.

"I approached the Board of Foreign Missions to get their opinion. The medical examiner discouraged me. He said the medical course would be too strenuous and missionary work too taxing. The doctors were probably right . . . but I set out to prove them wrong. You do

By LUCILLE E. HEIN

Bacteriology lab at Vellore

uch things when you're young." Dr. Myers pushed back her light brown hair nd smiled at me.

"For the moment—outwardly, shall I ay—I gave up the idea of missionary vork and took a social-service job. I vorked with the state department of ealth in Baltimore for eight years.

"I STILL WANTED to go into Christian ervice. I was helping people in my so-ial-service job, but that wasn't the an-wer. I'd heard about the need for spe-ialists in the missionary field. I decided his would be my approach. This time he Board of Foreign Missions accepted me. I was appointed to Rajahmundry Lutheran hospital and commissioned as a missionary in 1944.

"I never did get to Rajahmundry hos-pital. While still in the States I met some of the staff from Vellore hospital—in-cluding Dr. Ida Scudder. Vellore needed a teacher of bacteriology. Our Board of Foreign Missions agreed to send me, and I taught nursing students and did diagnostics there for three and a half years.

"THEN I CAME home for further study —graduate work at the University of Chicago from 1949-52 and took my Ph.D. in bacteriology. I returned to Vellore in June, 1952, as professor of bacteriology.

"Last year I had to come home to be with my mother in an illness. I started on a research project at Johns Hopkins school of hygiene and public health. Missionaries can't sit still, you know," Dr. Myers said in her low, soft voice.

The Vellore bacteriology department now has a staff of fifteen—assistant bacteriologists, teaching assistants, attendants. Two of the staff are Vellore medical graduates.

Dr. Myers showed me photographs of Vellore and its students and staff. She laughed when she picked up a shot of herself and two horned sheep. "People couldn't understand why the bacteriology department needed sheep. We use them for blood tests. We had great trouble finding a place for them to graze until I told the grounds custodian that the sheep were more important to science than the teacher. A newspaper ran an editorial on our attempts to find a grazing place and called it . . . 'Mary had a little lamb—Ruth has two.' "

VELLORE COLLEGE and hospital offers a five-year medical course and a four-year nurses' training program. "Most of our graduates go into hospital work. There is not much private practice except in the cities."

Students come from Burma, Ceylon, Pakistan, even a few from China and British Guiana. There are students from every part of India, and twelve Indian

MARY HAD A LITTLE LAMB. RUTH HAS TWO

languages are spoken. Tamil is the language of the Madras Pradesh.

"I haven't learned much Tamil," said Dr. Myers. "Class work is in English. Medical students in any country have a stiff program. But the Indian students do a fantastic amount of studying and memorizing because they work in a foreign language."

DR. MYERS teaches religious classes in addition to her work as the head of the bacteriology department. Students are assigned to a weekly religious education session, but are not required to attend.

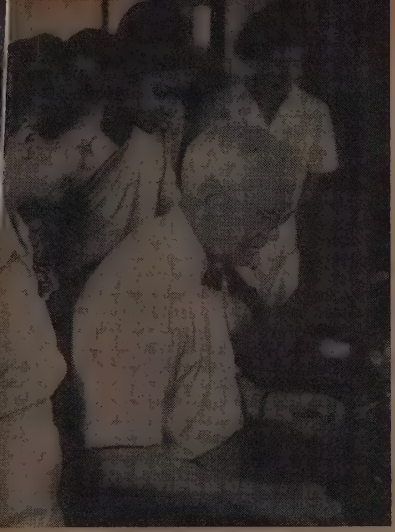
"My Bible class has to meet at 7 A.M.! That's the only time we are all free. Evangelism is a living thing for us. We live it both on the hospital and the college compounds and at the traveling clinics. Vellore is Christianity in practice."

"We are always entertaining visitors at Vellore—people in science, medicine, religion, education include Vellore in their travel plans. Staff members have to be unofficial hosts to show people around the hospital compound and the city of Vellore. The greatest thrill for me, as a bacteriologist, was when Sir Alexander Fleming, the discoverer of penicillin, visited our labs. And we have had a glimpse of Mr. Nehru too."

Vellore has a special interest for visiting doctors and technicians because of its work in leprosy, neurosurgery, and thoraxes. The traveling clinics, especially those treating eye diseases, are fascinating to people who think of a cataract operation as requiring hospitalization. The roadside clinic doctors may remove a hundred cataracts in a day.

"We enjoy all our visitors. I often wish—selfishly—that I had a small bungalow instead of living in a hostel. Then I could entertain visitors, have a little privacy, and—most of all—get away from the job for a time."

"I'VE HAD some wonderful vacation trips in India. The staff gets eight weeks' leave a year. I take time off when there are no classes. The students have May free and they have a two-week holiday in September.



Sir Alexander Fleming visited the lab

"I've spent a vacation on a houseboat
heavenly Kashmir and I've camped in
ie mountains. I was a Girl Scout in
altimore and loved camping. But I was
ever as cold on a camping trip in Mary-
nd as I was in the mountains above
rinagar.

"WE ARE so crowded at Vellore," Dr.
Iyers commented. "The hospital com-
ound is congested and each new build-
g adds to the congestion. The college
ampus has space but we need more
ousing there. Our men students' hostel
as single rooms; but the women stu-
ents' hostel sometimes has four in a
oom. You can't study as intensely as
edical work requires if you have no
ace.

"There is a fairly new hostel for
omen house surgeons which will soon
e outgrown, and we need a new hostel
or men house surgeons. We need more
rivate room accommodations for pa-
ents. Many of them are able to pay.
his helps to make up the deficit for

those who are not able to pay very much.

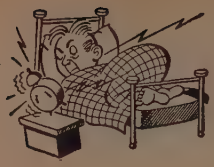
"We need housing for our assistants, such as lab staff. We train our staff well and want them to be happy and stay with us. They won't stay if their quarters are inadequate.

"We need better kitchen facilities for patients. In India, you know, a patient's food is provided by his family who cook and serve it to him. But there are many patients who need special diets or who have no family near by to help them.

"And dear to my heart, of course, is the dream of a basic science unit, to centralize all the laboratory, diagnostic, research, and clinical work."

Dr. Myers adjusted herself to a more comfortable position and leaned against the pillow. "My but I have talked—about monkeys, bacteriology, camping! Why didn't you stop me? Let's stop here. I'll ask the last question: When are *you* coming to visit Vellore?"

Dr. Myers and her 7 A.M. Bible class



Some People Sleep on Sunday

A German pastor tried to find out where 90 per cent of the congregation was on Sunday morning

By ALFRED GENNRICH. Translated by W. D. KNAPPE

AFTER ANOTHER of the Sundays when I found only the usual 10 per cent of the congregation in church, I secured a supply pastor to conduct the service the following week so I might learn first-hand why so many did not come to church.

The first person whom I visited around 10 A.M. was still in his night clothes when he opened the door. Although I wanted to leave right away, he asked me in anyway. With great pride he showed me his new furniture, made of flaming birch, the excellent construction of the new innerspring mattresses, the silk pillows.

"Let us get down to business," I said. "Is this where you spend the time of the services?"

"The good Lord told me that if I work hard all week, I can sleep a little longer on Sundays!"

"Well, then apparently he gave you a new Bible. In my edition I read: Thou shalt keep the Sabbath Day. That means to go to church on Sundays, regularly and faithfully. But if you still have to sleep, I will not keep you any longer," I said politely and left quickly.

THE NEXT MAN I found on his building site. He was stacking up big blocks. His wife was mixing the cement. The bo was carrying sand.

"Are you coming to help us, Herr Pa tor?" they greeted me.

"Naturally," I said, "I always want t help. So this is where you serve? thought that now is the time for God services?"

"Don't be angry, Herr Pastor! Th year, unfortunately, we cannot come t church. Next year, once we are don with the inside, we might make it onc in a while. Since we are so poor tha we don't have a home yet, God no doul will forgive us."

"I hope that next year you won't hav some other excuse for cheating yourse and God out of Sunday," I said. "Or it not right that we take time for him a least once a week, and listen when h Word is preached, and talk with him i prayer?"

AT THE next home the family wa away. An old woman opened the door "You know, they have a new car. La Sunday they were in Meran. This Sunda they want to drive up to the Gross glockner. My daughter—she is such good mother—always takes along th

ild too." I asked her to give them my eetings, and also to ask them whether ey wouldn't like to go to Jerusalem with e next Sunday. Time of departure: 15 A.M. at the church.

AT THE FOURTH PLACE a woman pened the door very carefully: "Psst, ftly, Herr Pastor, my husband is still eeping. Please come in here. You really ared me with your coming. I thought ou were in church praying for us."

"Today I just want to know why you e not coming to church."

"I would come gladly, Herr Pastor, it my husband is a salesman and all eek he eats that miserable food in the staurants. On Sundays I have to cook real good meal, otherwise he is not tisfied."

"But are there not other women who go to church and still cook a meal on Sundays?"

"Herr Pastor, you don't understand how long it takes for the dumplings and cake . . . Do I smell something burning? You'll have to excuse me, Pastor, I must go to the stove."

That's as many excuses as I'll report this time. All these people had one thing in common. The real Sunday has been taken away from them.

Perhaps they were not innocent in this. Perhaps they even gave it away to the bed, the building, the car, the husband, the club (with marching and target practice), the ball field.

Even if they speed through so many kilometers, but do not come to God, even if they invite so many guests but God is not invited, they will remain without Sunday.

abraham, moses and aunt anne . . . .

She never dreamed of being on the list of the great heroes of faith, but that's where her name belonged . . . . . .

By JOAN MILLER

HOW WELL I remember my tenth birthy, when Aunt Anne gave me my first omemade" dress. As I watched her ick fingers turn up the hem I was too cited and happy to notice the hard thritic bumps that had already formed the knuckles of her hands. Nor did think it strange that she, the mother five young children of her own, should ork far into the night to finish my thday dress.

But now, after twenty years, and Aunt Anne has passed from this world to the next, I can view it with new wonder. Her life, like those of the saints of old, will stand before me always as a source

of inspiration and courage. Whenever I read that grand catalogue of the heroes of faith in Hebrews 11, I can't help adding her name to the list of those "who through faith subdued kingdoms and wrought righteousness . . . of whom the world was not worthy."

AUNT ANNE would have been amazed to hear her name mentioned along with Moses, Abraham, and Isaac. After all, she was simply a wife and mother. I remember her best with a smudge of flour on her nose, a child or two on her ample lap, and laughter in her blue eyes.

Her hands were constantly busy with the things of this earth—sewing gay clothes for the children, baking fragrant crusty loaves of bread, or canning vegetables from the garden. But she took such joy in her work that I never suspected she sewed and baked from sheer necessity—that without her dawn-to-dusk labors her husband's meager factory wages could never have supported their large family.

Nor were her efforts and attentions confined to the needs of her own family. On baking day there was always an extra pie in the oven for the old couple around the corner, or a pot of beans for the family of the invalided lady next door. And still Aunt Anne was never too busy to sit down for a cup of tea with anyone who needed a friendly chat, a word of encouragement, or the tonic of laughter.

SOMEHOW, I never expected my childhood picture of a vigorous, healthy Aunt Anne to change. During my teens I hardly noticed that she was gradually becoming crippled and deformed with rheumatoid arthritis.

After I had gone away to college I hardly ever saw Aunt Anne anymore. She often sent me packages of homemade fudge or cookies, however, and wrote me gay, newsy letters in a hand that seeme to be losing its steadiness. She neve mentioned her disease.

It was something of a shock to m when I visited her for the first time i two years and found her sitting helpless crippled in a wheelchair. For the fir time I really saw the huge bumps on he knotted fingers, and the puffy swellin of her now useless knees and ankles.

In my confusion I bent down to kis her cheek, and mumbled, "Aunt Ann how are you?"

The answer came in her old, stron voice, full of conviction, "I'm fine, Joa just fine." I looked into her eyes an was amazed to see the same serenity an cheerfulness of years before, and I kne she spoke the truth.

Nothing really important had change Her physical body had withered an failed, but her inner life was buoyed u by some powerful, invisible force. Se ing that her spirit was still strong an serene, I realized anew the truth of S Paul's words in Romans 8, ". . . to b spiritually minded is life and peace."

DURING THE next twelve years I neve heard Aunt Anne give way to complai or self-pity. Yet all of us who knew h could see that her life was plagued wi sleepless nights, excruciating pain, an the tedium of the invalid's chair. I r member the time a well-meaning cous came to visit her and tried to sympathiz and commiserate. "Anne, you poo dear," she said in a voice dripping wi pity, "what a miserable life you've ha to lead in that wheelchair all the years . . ."

Aunt Anne didn't allow her to co tinue. "You mustn't say that," she i terrupted sharply. "I've been very fo tunate in many ways. I have a wonde ful home and family and friends. An

everyone takes such good care of me . . . I have much to be thankful for and much to enjoy." The cousin looked a little set back and quickly changed the tone of her conversation.

Although Aunt Anne was often in my thoughts, I never consciously tried to figure out what enabled her to bear her sufferings in such a heroic way. But in my twenty-fifth year something happened to me that brought this question very vividly to my mind.

I ENTERED the hospital for a diagnosis of the constant, nagging pain in my knees. When the doctor finally pronounced the verdict—rheumatoid arthritis—I suddenly realized that Aunt Anne and I had a new bond to unite us. Although the doctor assured me that my case was not severe, and that treatment might halt the disease altogether, I couldn't help wondering if I too might not become a helpless cripple like my aunt. And more important, if I had to endure such a life, would my spirit be able to triumph over pain and suffering like hers?

Suddenly I felt a great need to see Aunt Anne again and discover the secret of her sainthood. She had never been one given to pious talk, or the "preachments" that young people find so painful. Her daily life was enough of a sermon to convince us all that her relationship to God was of the highest order. But now I had to know the *why* of her suffering and the *how* of her triumph.

I WENT to visit her as soon as I could. When I entered the house I found her alone, listening to her favorite record, "The love of God, how strong and pure . . . ." Her Bible was on her lap.

I could see from the way she clenched her gnarled hands together that today was a day of intense pain. Tears came

"Oh, it's all right, but it's not Texas"

to my eyes, and the question that had been burning in my heart suddenly burst from my lips. "Aunt Anne," I said, *"why* do you have to suffer like this?"

She reached for my hand and said very quietly, "Joan, I still have a lot to learn." Perfect trust in the love and wisdom of God shone out of her eyes as she spoke these simple words. I knew, then, that the faith that upheld Moses in the wilderness and Abraham in the sacrifice of Isaac, was still operative today. By faith, Aunt Anne could gladly accept the suffering imposed upon her by her Lord—"for whom the Lord loveth he chasteneth." And in quiet humility she could learn the lessons of suffering.

In the next five years God completed the work he had begun in her. He released her from her pain around the time of my thirtieth birthday. When I first heard of her death I felt that I couldn't go on living without Aunt Anne's presence in the world. But since then I've found that I haven't lost her at all, for her example of courage and faith will be with me always.

WORSHIP NOTEBOOK

THE WINGED MAN

ALL OF US are obedient to those ever-present reminders of time—our watches and calendars. If a man, in his rush to catch his bus in the morning, forgets his wrist watch, he feels "undressed" all day. The busy housewife makes constant reference to the kitchen calendar covered with all sorts of scribbled memos.

This regimentation to the hands of the clock pervades almost every moment. Pastors have become particularly conscious of it in conducting services on Sunday morning. As a parish pastor I can remember one fine woman who began to squirm noticeably if the sermon stretched past the accustomed length ("What will happen to the roast in the oven?").

I DON'T KNOW why we should feel uncomfortable because the service is longer one Sunday than another. Perhaps we're so accustomed to the systematic presentation of TV and radio programs into neat multiples of 30 minutes that we expect services to be equally punctual.

This disturbs me, for I fear that because of this time-consciousness few of our congregations will take advantage of the permissive rubric to read a third lesson in the service. The *Common Service Book* had the same rubric, but it was buried in that no-man's-land between the two sections of the book and few people ever saw it. Moreover, there was no indication to help the pastor select the permissive third lesson.

The new *Service Book and Hymnal* brings the matter into the open. Anyone following the service cannot help but notice that an Old Testament lesson may be read before the Epistle for the Day. Not only that, but a special Old Testament lesson is appointed for every Sunday and holy day of the year.

But I've heard some people say, "But won't it make the service longer?" Yes, it will, all of three or four minutes at the longest. It will also permit our people to hear large sections of the Old Testament, much of which they have never heard before.

There's another advantage. The lessons for each day are particularly related to the Epistle and Gospel appointed for the day, and so one soon becomes aware that the New Testament is a fulfillment of the Old.

TAKE SUNDAY, Sept. 21, for example. According to our calendar this is the day when we are to commemorate St. Matthew. Most of us are aware that he was one of the first followers of Jesus and that he is also the person whose name is attached to the first book of the New Testament. To celebrate his day the church puts red paraments on the altar, pulpit, and lectern and the pastor dons a red stole.

But even that's not much to get excited about. If it weren't for the fact that Sept. 21 fell upon a Sunday this year we would hear the Gospel for the 16th Sunday after Trinity which tells of the raising of a man from the dead. Instead, we're supposed to think about some tax collector who "left everything" to follow Jesus.

If your congregation is using the new *Service Book and Hymnal,* and your pastor read the appointed Old Testament lesson last Sunday, chances are you

heard a portion from the prophet Ezekiel (there's an alternate lesson from Proverbs).

It's all about strange creatures with wings and four faces. What do creatures with wings and the faces of a man, a lion, an ox, and an eagle have to do with the Christian faith?

That's what I used to wonder when I was a little boy. For many years while the new church was being built across the street, our congregation worshiped in the auditorium of the parish house. Overhead was a skylight of tinted glass and in the four corners were large, square stained-glass medallions.

It was easy to let the eye roam, and Sunday after Sunday my head was tilted back in rapt study of these mystical pictures. As best I could make out, one showed the head of a lion, another that of an eagle, the third was an ox, and the fourth was a man. But that these figures should be surrounded by monstrous wings attracted my childish mind. Were they birds, angels, or what?

SINCE THOSE days I've seen those same symbols often and I've come to identify them as the church has done from early times with the four evangelists (the "gospel-writers"), Matthew, Mark, Luke, and John.

Thus the lesson from Ezekiel, which has an echo in the fourth chapter of the Book of the Revelation, finds its way into Christian symbolism. Ireneaus in the second century attempted to identify these four figures with the first four books, the so-called Gospels. (Technically, there is only one Gospel, and that "according to . . .")

He said that the man represented Matthew who stressed the Incarnation of Christ. Mark was the eagle because of his emphasis on the grace of God. The ox or calf, which is a beast of sacrifice, denoting Luke, pointed to the priestly action of Christ. John was the lion, since his writing declared the Lord's divine nature so strongly.

Succeeding generations altered and magnified this interpretation until within more recent times a rather uniform designation is given. Matthew is symbolized by the man since the first gospel begins with the account of the human descent of Jesus. Mark, as anyone who has been to Venice knows, is the lion. His writings begin with the lion-like roar of John the Baptist in the wilderness. The ox symbolizes St. Luke, again pointing to the sacrificial death of Christ, while the eagle is an emblem of John, whose gospel soars to heaven with its glorious witness.

BUT SYMBOLS are only signposts to point to something more important, and while the appointed lesson of the Old Testament for St. Matthew's day sounds like some fantastic fairy tale, it does help us to remember the figure of the winged man and the gospel which stresses the fact that Jesus was a man like us.

It also reminds us that from the lowliest and oftentimes despised stations of life there come those whose zeal and devotion make them the most consecrated servants of God. You couldn't get much lower in Jesus' day than a tax-collector. A lot of people might appear more wicked, but this fellow who collected money was to be shunned.

Yet he heard the voice of Christ and the desire to follow compelled him to turn from his life and heed that call. Matthew may be no more than a picture in a stained-glass window to some. To others he is a winged man. But we know that he was a man, like all of us, who walked with Jesus.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

A Christian marriage?

QUESTION: A certain man, a Lutheran, had an unfortunate marriage in his young days, and it culminated in divorce. His wife was guilty of adultery, and he was the innocent partner. Later he married a maiden Catholic woman, who left her church to become a Lutheran. They have raised a good family and are devoted church members.

Through family relationships this couple is brought into occasional contact with a Catholic priest. He tells them they are living in adultery, that there cannot be another marriage. The implication is that they should dissolve their present marriage and repent.

What passages of Scripture support the fact that if they are truly repentant of any part they may have had, or he may have had, in the break-up of the first marriage, they are forgiven, and should continue with their present home, which was established in line with the counsel of their pastor?

They realize that their action is in harmony with the latest declaration of our church, with common sense, with the best human judgment, and with the will of God. But what passages of Scripture definitely support their procedure?

REPLY: Every New Testament declaration on repentance, confession, and pardon covers the case of this couple. The statements are broad and inclusive, so the point of being minutely specific is unimportant. Read Matthew 26:28; Mark 14:24; Luke 22:20; Acts 2-3 (especially 3:19); 1 Corinthians 11:25; Romans 3:25; Ephesians 1:7; and 1 John 1:7.

The couple ought to avoid any unnecessary contacts with the priest, for all know what the Catholic attitude is—an unevangelical viewpoint. For priests, with no marital background, to give advice on the practical problems on marriage and family is injudicious. Few are qualified to guide couples—unless they have specialized in the field—and all one may expect is an echo of the official line. If these people cannot avoid meeting the priest, they should learn to ignore his rigid dictum, and take the gospel view much more seriously.

Social problem

QUESTION: Lew and I get along very well together. We have been married three years and have been able to work out all of our difficulties except one. He doesn't want to associate with people, either by going out or inviting people here.

I have wanted to have friends here for meals and to play games, but he is always against it. Since he won't accept invitations to go out, I am bound to the house. I have told him as politely as I can that people aren't going to hurt him, that his feelings about it are rather childish, that he isn't fair to me, but to no avail.

REPLY: With all credit to you for good intentions, you have hardly used the necessary diplomacy. Christian courtesy, as well as tact, calls for a different formula. You will get better results if you first recognize that Lew's earlier experiences have not been such as to develop the social side of his personality. He is socially immature,

and the procedure must match that fact.

Tell Lew that you appreciate his hesitancy about meeting people, but feel sure that in time he'll want to mix with old friends and make new ones. Explain that you feel great need of getting out and having a change from the daily routine of house work. Propose, "Suppose I remain at home most of the time, but occasionally go out with Norma or Jean for this or that." Then have one of the ladies drop in for a chit-chat, a game, a meal, or dessert, before going out. Prompt the lady to perform a helpful role. Bring Lew into the situation briefly. Be sure the whole situation is pleasant and easy. It is easier for a timid person to meet and feel at ease with one or two people than with a larger number.

After getting Lew accustomed to meeting one person, let it "accidentally" happen that Norma and her husband drop in briefly when Lew is at home—both prompted to help. When this has happened a few times, the home atmosphere is right, and the time seems ripe, you can bring another couple. With this much progress the way will probably be open for more social life.

In the meanwhile praise Lew for the fine way he now meets people, and let it be seen how pleased you are. Nothing in these suggestions is meant to imply that the process should be hurried—it can't be rushed.

A GUIDE TO BIBLE STUDY

Last in a series of studies in the Book of Isaiah

by GERHARD E. LENSKI

THE THOUGHTFUL Bible student—after he has read the Book of Isaiah—should reread it.

This book is not easy. It comes out of the distant past, out of a culture different from our own. It uses words and expressions strange to us. After the reader has a general idea of what the book is about, he needs to organize what he has read, supply background, establish important events and dates.

Then he needs to tackle these strange expressions whose meanings may not be clear. In such an effort as this it will be helpful to use commentaries and expositions like those supplied by *Julius Bewer, Martin Noth, W. F. Albright, G. Ernest Wright* and many others.

As unrelated as many chapters of Isaiah at first appear, a careful rereading will prove them to be related. All deal with a central theme, that of "salvation." All fall into a definite historical period. All revolve about a great event—the exile. All affirm basic moral and spiritual truth which governs the destinies of men and nations. All are preparatory to the great act of redemption wrought on Calvary.

TRUE, we can speak of *First Isaiah* (*chapters 1-39*), of *Second Isaiah* (*40-55*), even of *Third Isaiah* (*56-66*). By these terms we indicate major divisions in the book and also its possible composite authorship, although only in the

First Isaiah portion can the authorship be definitely established.

But such designations and the complex question of authorship must never be allowed to obscure for us the marvel of the entire record, the power of its combined utterances, the binding authority with which it speaks. If this fact is to be appreciated, let the reader both read and reread.

Rereading Isaiah will clarify and enlarge for many an understanding of the word "salvation."

ACCORDING TO Isaiah, salvation may mean any of the various ways by which God serves and saves His people. Wells of water flowing freely, bringing life to the barren land and food to the hungry —this is a picture of God's salvation (*Isaiah 12:3*).

God is implored to deliver his people from the hand of the destroyer (*Isaiah 33:2*). Such deliverance is regarded as salvation.

God has willed that the exiles shall return to their home and the fallen city shall be rebuilt. This good news, proclaimed upon the mountains, is salvation (*Isaiah 32:7*).

God's steadfast love, expressed in the crimsoned garments of One who treads the winepress alone, aided and sustained by God's sovereign power in turning back his enemies—this is salvation (*Isaiah 63:1-8*).

Our version of salvation, while it might not contradict that of the prophet, is often not so closely associated as his is with those great crises in life which test men's souls, either bringing them closer to God or else plunging them into despair. In thus relating the means God employs to the purpose he serves, Isaiah makes salvation a matter of personal and immediate concern.

Each man is finding or losing his salvation in the contemporary event. Each nation is doing this too. This emphasis on the importance of the "here" and the "now" contrasts somewhat sharply with the "pie in the sky" and the "heaven hereafter" conceptions which often slip into our thinking and our theology.

Isaiah's handling of salvation can be an excellent corrective for any mistake we may make in this respect. But Isaiah can only help us when he is read and then carefully reread.

Rereading Isaiah will enable our Bible students to discern "the Word behind the words."

IN MANY WORDS Isaiah describes God in relation to the world. God is always presented as sovereign. But other attributes are brought out as the account continues. God is always just. God is always concerned. God is always patient. God is always seeking to redeem man. Finally "the Word" becomes very clear behind the many words employed. God himself is "the Word" and in Christ, "the suffering Servant," he is the Savior of all.

The wonder of it is not always grasped at a first reading. There are those who, after repeated readings, have failed to see Calvary foretold in *Isaiah 52* and *53*. This need not be the case with any. Let the prophetic statements of Isaiah be compared with the story told by the Gospel writers and no other conclusion can be drawn than that which Philip gave the eunuch of Ethiopia when he declared that Isaiah, writing of "the lamb led to the slaughter," was writing of none other than our crucified Lord (*Acts 7:35*).

A rereading of Isaiah will enable the student to grasp God's plan of salvation as that plan moves through the centuries toward its final fulfillment.

SOME CONCLUSIONS ABOUT BOOKS

No MEMBER of a "white citizens' council" is likely to want to read the books mentioned in these pages this week. The books are about segregation, and they're all against it.

But individuals who favor integration of the races, but are perplexed or poorly informed about the difficulties on the way, will find these books helpful. The books are coming along in a steady stream, and each illuminates some angle of an extremely complex problem.

Two new ones this month are autobiographies of men who have taken prominent parts in the integration struggle: Martin Luther King in Montgomery, Alabama, and Michael Scott in darkest South Africa. Scott is a white man, King a Negro. They live thousands of miles apart, inherit greatly different social traditions, but both do come to a similar conclusion: the strategy for dealing with the race situation is nonviolent resistance according to the Gandhi pattern.

Scott is more mature than King, less sure of himself. Both are clergymen and the sons of clergymen, and both have been in jail for their part in the race struggle.

STRIDE TOWARD FREEDOM. By Martin Luther King, Jr. Harper. 230 pages. $2.95.

Dr. King (Ph.D., Boston University) tells "the Montgomery story" in detail, how he became the leader in the 12-month bus strike in Alabama, the planning that was done and problems overcome, and the final victory when a U.S. Supreme Court decision went against segregated seating on buses.

There is one flash-back chapter in which Dr. King reviews the study and thought which resulted in his convictions as to nonviolent resistance. Otherwise the book is mostly about the strike in Montgomery, temperately reported, and with a very decent effort to be modest.

The book closes with a vigorous exhortation ("Where do we go from here?") to the churches, to labor, to liberals, and mostly to Negroes themselves as to the part they should play in the days ahead. A "new Negro" has come into existence, Dr. King asserts, self-respecting, prepared to sacrifice for social equality.

No success for the Negroes will come automatically. At first he supposed that reasonable requests would be quickly granted in Montgomery, but he came "to see that no one gives up his privileges without strong resistance."

He says "the resistance grows out of the desperate attempt of the deep South to perpetuate a system of human values that came into being under a feudalistic plantation system." Effort of the Negroes "toward the goal of social justice requires sacrifice, suffering, and struggle; the tireless exertions and passionate concern of dedicated individuals."

A TIME TO SPEAK. By Michael Scott. Doubleday. 358 pages. $4.50. Published Sept. 5.

"I myself was weak and lacked the inner integrity, the clarity of thought, and strength of purpose necessary to withstand the powerful pressures and hostile forces that are at work in that great gold-mining city and cockpit of racialism which is Johannesburg," Michael Scott writes.

This seems like a fair self-appraisal of a man who never had complete faith in himself or anything else. Perhaps it is

because he has so little self-regard that he could give himself so completely in the struggle for justice for the oppressed natives of South Africa.

Scott gives the first quarter of his book to a candid accounting of his own inner life during the years of his struggle toward maturity. His father was an Anglican clergyman in "the second worst slum in England," and there the boy developed his sense of identification with the poor and afflicted.

He was sent to South Africa for his health, and gradually became a stubborn spokesman for the savagely mistreated natives. He describes in detail his vigorous and largely futile efforts.

The book is an important document regarding the South African situation, and a great human story.

THE PAPERBACKS

An assortment of books on various phases of the race struggle in the U.S. are in low-priced editions. *The Louisville Story* by Omer Carmichael and Weldon James (Simon and Schuster, 168 pages, $1) is a description by Louisville's superintendent of schools of how integration was achieved peacefully in 1956 in schools of a large city where Negroes are one-fourth of the population. The plan was carefully developed and fully explained to the whole community before it went into effect.

The Deep South Says Never by John Bartlow Martin (Ballantine Books, 181 pages, 35 cents) is skillful reporting by a man who studied the South intensively in probing the depth of resistance to integration. It is a blunt summary of the situation, sure to dispel the optimism of anybody who thinks a few more sermons about love will clear up race relations.

The Negro in America by Arnold Rose (Beacon, 324 pages, $1.45) is a reprint, with a new foreword, of the one-volume condensation of Gunnar Myrdal's *The American Dilemma* (1944). This is the most thorough sociological study ever made regarding the political, economic, and social status of Negroes in the U.S. and is "must" reading for anybody who wishes to be well educated on this subject.

FRIENDSHIP PRESS BOOKS

We get used to expecting superb things from this organization (Commission on Missionary Education) which produces simple and effective study books each year chiefly for church women's societies. Three recently studied in thousands of groups are on race. *The Story of the American Negro* by Ina Corinne Brown (212 pages, $1.50) reads so easily that one is hardly aware of the excellent scholarship underlying it. It begins with Negroes in Africa, describes the development of slavery, emancipation, the coming of the Jim Crow laws, and the upward struggle to the present. For a brief summary of the most important facts in the situation, this could hardly be excelled.

The Kingdom Beyond Caste by Liston Pope (170 pages, $1.75) is a theologian's analysis of the origins and extent of race prejudice, and suggests how it may be abated. It is an even-tempered and objective study. Benjamin E. Mays, in *Seeking to Be a Christian in Race Relations* (84 pages, $1), is too close to the stiuation to be restrained. As a prominent Negro educator he pleads for his people, explaining how segregation hurts, arguing the case with eloquence as well as logic.

—ELSON RUFF

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

overseas

Lambeth report got much attention

This is the first report of our new London correspondent, Rev. Wm. B. Schaeffer, who came to England from South Carolina this summer as Lutheran World Federation senior representative in Britain.

ENGLAND: London. Sept. 3.—THE BIG religious event of many years in England came to an end when the Lambeth Conference held its final service in Westminster Abbey with Bishop Sherrill of the U.S.A. delivering the sermon. Lutherans had been represented at the opening session on July 4 by bishops from Sweden, Finland, Denmark, and Germany as well as a number of guests from Lutheran circles in Great Britain. For six weeks archbishops and bishops of "the Holy Catholic and Apostolic Church in communion with the See of Canterbury," 310 in number and assembled from 46 countries, were in serious deliberation.

The "Encyclical Letter with Resolutions and Reports" resulting from the conference has raised considerable interest throughout Britain. Beginning with a recognition of the Scriptures as the source of Christian belief and the key to the world's predicament, the Resolutions close with a Statement on Peace that calls upon the nations to "forgo those policies of self-interest which deny the interests of others."

Newspaper headlines focused on the concluding statement, "The Family in Contemporary Society," in which thorough-going approval was given to family planning. The statement recognizes the place of the family as of primary importance and condemns anything which operates against the welfare of the family.

In dealing with sex and marriage, the report breaks ground for Anglican circles in a way reminiscent of the ULCA Harrisburg statement with its insistence that alongside the reproductive purpose plainly evident in the Genesis account, there is the equally deep-rooted awareness of the "need of man and woman for each other to complement and fulfill each other, to establish a durable partnership against loneliness and rigour of life."

Relationships with sister communions also concerned the Anglican dignitaries. The committee was "rather attracted" to the idea of lay eldership as it exists in the Church of Scotland and recognized also that the spiritual effectiveness of its ministerial orders ought not to be questioned. But while Presbyterian orders are valid in Presbyterian eyes and —said Archbishop Fisher to a reporter— "in God's eyes," it is evidently not yet possible for them to be valid in Anglican eyes until some form of the episcopacy is adopted by Presbyterians.

Recent conversations with Methodists in England and the United States ought to be encouraged, said the report, with organic union as the goal. The Archbishop of Canterbury reported that he was in correspondence with the Bishops of Oslo and Copenhagen in matters of mutual interest and that formal relationships recognizing admission to communion in the Church of England had been established with Church of Sweden members as well as with members of other Scandinavian and Baltic Lutheran churches "under special circumstances."

The Report's forthright statement that "any form of segregation or separation solely on the basis of race is contrary to the Divine Will" came at a time when London newspapers printed glaring headlines of race riots in the Notting Hill section of the city. Such riots came as a

shock to a land that had prided itself on lack of racial prejudice, but broken bottles and switch-blade knives in the hands of Teddy Boys and colored people brought out squads of London bobbies.

Police and law courts acted promptly and vigorously, but outbreaks continue. Opposition to discrimination is a deeply ingrained matter of faith to the British. Editorials have been quick to point out that there should be no comparison between what is happening here and developments in South Africa or the southern states of America. Chief causes of the riots seem to be the boredom and high spirits of Teddy Boy thugs and sexual fears and suspicions that have arisen due to the large, unattached male population of West Indians, Pakistanis and Africans in London.

The Lambeth Conference will not meet again for ten years. Meanwhile churches of the Anglican communion are urged to engage in a special effort during these years to extend the scope and deepen the quality of personal and corporate study of the Bible, to pray for the unity of all Christian people, to foster active participation by laity in the mission of the church, and to pray for peace.

—WILLIAM B. SCHAEFFER

letters to the editor

Speaking of segregation

SIR: So North Carolina people are more level-headed than Arkansas people. No wonder your column comes after the obituaries. You might be a good newspaper man but you have your weak moments, just as the people in Arkansas. NELSON ALEXANDER
Harrisonburg, Va.

SIR: I agree that the "sins of the fathers are being visited upon the children of the third and fourth generation since slavery." I admire the several dozen clergymen in Little Rock who spoke last fall against violence and intolerance, and strongly condemn clergymen who replaced some of them when they were asked to leave. No minister should have condoned such steps. I feel that those churches should have been left without ministers. VENETTE M. SITES
Fort Wayne, Ind.

Against new-style churches

SIR: Your pictures of new church buildings interest me, but some of the church designs are shocking. It's a pity that the Lutherans, of all the churches, have been so easily swept off their feet trying to outdo one another in today's trend toward bizarre and atrocious designs. I sincerely hope this craze will soon have run its course and that we return to a more ecclesiastical type of architecture. FREDERICK C. KLAWITER
St. Paul, Minn.

About Jehovah's Witnesses

SIR: I was astounded and appalled that you would publish such a malicious, untruthful, and libelous accusation against any religious group as that letter about the Jehovah's Witnesses. They, like the Salvation Army, are very humble and simple. They have no large churches with ritual, no seeking for riches or worldly pleasures. Let us not sit in judgment when we should be witnessing also. DOROTHY CRISPIN
Riverton, N. J.

SIR: Several months ago a young Witness visited our home. I gave him my personal testimony concerning Christ. We were soon involved in a lively discussion regarding the Holy Trinity, life after death, and so forth. I suggested that he destroy his *Watchtower* magazines and read the Bible. Mr. W. J. Schnell, who published an excellent tract, "Another Gospel," advises that we should not argue doctrine with the Witnesses, but show them that they are quoting Scripture out of context. Tell of your personal relationship with Christ. Tell them that salvation is a gift that comes through faith in Christ alone. (MRS.) EDYTH GATCHEL
Middletown, Pa.

ULCA . .

DOUBLE APPORTIONMENT

TIME IS running short. Can the United Lutheran Church still reach its $15 million doubled budget goal for 1958?

"Positively!" says Dr. Henry Endress, executive director of the Lutheran Laymen's Movement for Stewardship. "Quote me: I fully expect we'll get it."

Church-wide surveys this spring indicated that pledges gathered in Every Member Visits last fall wouldn't be sufficient. So LLM and synodical stewardship committees increased their efforts. Their plans to "assure" the 40th anniversary year objective are going into operation now, and will continue to the end of the year.

"Finish what we intended to do" is the theme. More than 750,000 special offering envelopes bearing that slogan have been ordered from LLM for use in 27 of the church's 32 synods. Northwest Synod printed its own with the caption, "Make up the deficit in deeds."

Additional gifts will be sought at ULCA anniversary dinners and rallies in many synods. Illinois will have five dinners. Ohio plans eight regional rallies.

One appeal being used widely urges individuals to pledge $1 a day for each of the church's 40 years. A flood of $40 gifts culminating in late November may lift receipts within striking distance of the goal, Dr. Endress believes.

MEANWHILE, the Lutheran Laymen's Movement has launched its 1959 stewardship campaign. A kit containing samples of 22 printed helps was mailed in mid-August to the 4,500 ULCA pastors and the 2,764 members of LLM. Most of these folders, leaflets and cards are free—LLM members pay the costs of production and distribution through personal contributions of $100 to $5,000 annually.

Top stewardship help is expected to be the "Time for Christ" calendar, intended to go into every United Lutheran household. Visitors making Every Member calls this fall will take one to each family.

For each of 14 months (November, 1958 through December, 1959) some area of church work is illustrated. The opening pages contain a capsule history of ULCA's 40 years. Each calendar page includes church-year designations, liturgical colors, daily Bible readings, and space for writing in appointments.

"This is one item with real 'keepability,'" said Dr. Endress. "It will be looked at, written upon, referred to day by day for almost 400 days—we hope!"

OTHER LITERATURE in the kit is designed to help educate and instruct ULCA members in stewardship methods. Another "keepable" item is the new wallet card, with a full-color reproduction of Remmey's Head of Christ on one side, a stewardship message on the other.

Included also is a new manual supplement, "The Next Step," to guide congregations already using the sector project into an ongoing stewardship program. At least half of all ULCA congregations now are using the sector plan in some form, Dr. Endress said, and some are starting it for the fourth year.

LLM will make a strong pitch for new members at the Dayton convention. The organization sponsors the big ULCA anniversary dinner and five stewardship breakfasts open to all delegates and visitors.

The convention kit will contain LLM's *Convention Notes* booklet. It gives much information on the Dayton event.

Synod Hopes to Exceed Apportionment Goal

By ALFRED J. BEIL

DES MOINES—At the end of the first six months of 1958, the Iowa Synod ranked fifth among the 32 United Lutheran synods in stewardship. It had reached 41.6 per cent of its double benevolence apportionment goal, Dr. Henry Endress, stewardship secretary of the United Lutheran Church, reported.

"Since the financial picture is considerably better in this state than it is in other parts of the nation, the Iowa Synod should exceed the 100 per cent goal," according to the Rev. Charles E. Witt of Postville, chairman of the Iowa Synod stewardship committee.

"We really ought to take up some slack which will likely be felt in some of the more heavily industrialized areas of the nation," he said.

Synod President A. J. Beil announced that three of the synod's churches have become "big brother" congregations by "going over the top" for the first six months on 1958 benevolence.

This means that they are paying over 100 per cent of their apportionment to help those congregations which, for one reason or another, fail to meet their goals.

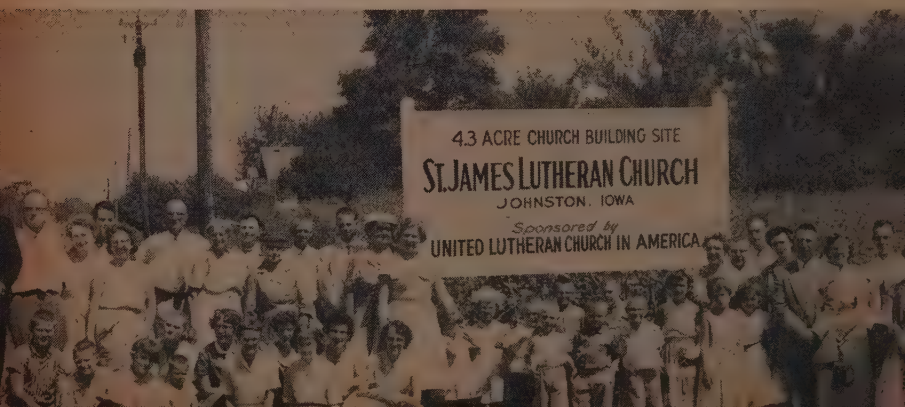
"We intend to provide more to the church than just the bare minimum of our apportioned benevolence," the Rev. Roy Wingate promised on behalf of his church, First English in Iowa City. "How could we respond otherwise in view of God's abundant provision in our lives?"

"You can count on us!" said the Rev. Russell Olson of Trinity Church in Sioux City.

Camp Is Crowded

FROM ACROSS THE STATE, 347 youth and adult leaders assembled at the Walther League Camp on Lake Okoboji during the week of Aug. 18-24. They included 160 intermediate campers and 135 seniors. There would have been many more if there had been more room, dramatizing the need for development of synod-owned camp facilities.

FIRST SERVICES were held for St. James' mission in Johnston early this year by Professor Don Zinger, a United Lutheran member of the faculty of Grand View College and Seminary. Development work was continued this summer by Chicago Seminary student George Munroe. In July, the synod bought a 4.3-acre, $18,000 building site for the mission three miles from Des Moines.



W. J. KOOIMAN

T. G. TAPPERT

L. C. GREEN

The "Mature Luther" at Luther College

Kooiman, Tappert and Green to Lecture at Decorah

THREE EMINENT scholars on Martin Luther will present research findings in the third annual lecture series at Luther College (ELC), Decorah, Iowa, Sept. 28-Oct. 1 to a gathering of pastors and laymen.

Developing the theme, "The Mature Luther," will be Dr. William J. Kooiman of the University of Amsterdam in the Netherlands; Dr. Theodore G. Tappert, Philadelphia Seminary; and Dr. Lowell C. Green, Herreid, South Dakota.

The 1958 lectures are designed to acquaint listeners with the man Luther—as father, pastoral counselor, university professor, church historian and personal friend.

Professor of church history at Philadelphia Seminary, Dr. Tappert is an author, editor and translator. Among his translations are *Luther's Letters of Spiritual Counsel,* Boehmer's *Road to Reformation,* and Sasse's *Here We Stand.* He was co-editor and translator of Henry Melchior Muhlenberg's *Journals* and a former editor of *Lutheran World Review.*

Dr. Tappert will give three lectures on Luther as church historian, university professor and pastoral counselor.

Dr. Kooiman, professor of church history at the University of Amsterdam, is visiting the United States for the third time. He is author of *By Faith Alone,* an historical picture of the life of Luther which has been translated into English and German.

A former Lutheran parish pastor, he has done research on the early Dutch Lutherans in North America. Dr. Kooiman's lectures will center about Luther in his home and as he saw himself.

A doctoral graduate of the University of Erlangen in Germany, Dr. Green (ALC) has lectured and published articles on Luther here and abroad. In 1957 he presented two lectures before the Luther-Akademie at Goslar, Germany. A contributor to *The Lutheran Quarterly,* he has been commissioned to prepare articles on the life and theology of Melanchthon for the *Lutheran World Encyclopedia.*

Dr. Green's lectures will concern Luther and Melanchthon as reformers and friends and their place in present-day theology.

The three lecturers will speak alternately during the three days. The Martin Luther Lecture Series is made possible by means of a grant from the Lutheran Brotherhood Life Insurance Society in Minneapolis.

IOWA: DES MOINES . . .

ULC President to Speak

THE JOINT CONFERENCE meeting which will be held at First Church, Cedar Rapids, Nov. 2-4, will feature Dr. Franklin Clark Fry, Dr. Clarence Stoughton, and the Rev. Richard Powell as speakers.

The president of the United Lutheran Church in America will address pastors and delegates twice on Tuesday, Nov. 4. He will also speak in the evening during the 90th anniversary observance of First Church.

IMPORTANT DAY in the life of St. John's Church, Dunlap, was Sept. 14 when the Rev. Russell Olson, vice president of the synod, conducted the cornerstone-laying service and installed the Rev. Robert Hoeft as pastor. The $50,000 church is to be completed in time for next year's Holy Week services. The project was made possible through a bequest from Miss Carrie Hein who left her church $24,000.

TRINITY CHURCH, Webster City (Paul Clement, pastor), dedicated a $240,000 church Sept. 7. The Rev. Marvin E. Suhr, a former pastor of the congregation, was dedication speaker. President Beil participated.

GREETINGS FROM JAPAN were brought to St. John's Church, Des Moines, by Mrs. Lars Ingulsrud and her three children, Ruth, Faith and John. Mrs. Ingulsrud, daughter of Synod President and Mrs. Beil, is the wife of a missionary stationed in Japan and currently on furlough in the United States. They will return to their mission station at Hamamatsu, 160 miles south of Tokyo, sometime next year.

New Ministers in the Synod

THE REV. GEORGE E. MOELLER, formerly a chaplain in the Air Force, began his ministry at St. Paul's, Fort Madison, Aug. 15.

The Rev. Roy Morrod, formerly of Grace Church, Alden, Minn., began his ministry at Central Church, Mason City, Sept. 8.

HOWARD L. LOGAN, executive secretary of United Lutheran Church Men, will be the featured speaker at the ULCM convention in Nevada, Iowa, Oct. 19.

GEORGIA-ALABAMA

Weekday Church Schools Report Large Enrollment

By PAUL J. RENZ

ATLANTA—Weekday church schools are becoming increasingly popular on synod territory. Seventeen congregations report operations of weekday schools with a combined total staff of 92 adults and total enrollment of 650 children.

A Christian kindergarten at Holy Trinity Church, Marietta (G. A. West, pastor), opened with "no vacancies" and a waiting list. Enrollment was 48 pupils. The parish building has been redecorated for the kindergarten and other parish activities.

A Christian kindergarten at Peachtree Road Church, Atlanta (Paul J. Renz, pastor), has purchased a Volkswagen station wagon to assist in transportation of children enrolled who live within a five-mile radius.

Salzburger Memorial Building Dedicated at Rincon

LUTHERAN exiles from Salzburg settled in 1734 on land south of the Savannah River set apart by King George II of England for the benefit of poor people of England and Protestant refugees from continental Europe. Last month, 224 years later, descendants of the early settlers dedicated a memorial building that will house records and relics of the Salzburgers and contains a fireproof vault to serve as depository for historical documents.

The building, paid in part by the Salzburger Society, will supply needed room for the Sunday school of Jerusalem Church, Ebenezer, which the Salzburgers built in 1767. According to the Georgia Historical Society Jerusalem Church is the oldest building of its kind in the state.

Parish house added to old Jerusalem Church, Ebenezer
Historic church building is at left

Dedication of the Salzburger Memorial Building on Aug. 24 coincided with the annual homecoming festival at the church and the beginning of a four-day preaching mission for which Pastor Paul E. Monroe of First Church, Nashville, Tenn., was the preacher.

The service was conducted by Jerusalem's pastor, the Rev. Charles E. Shealy. Preacher was Dr. Raymond D. Wood, president of the Georgia-Alabama Synod. President R. H. Kepley of the Ebenezer Conference, President L. L. Swygert of the Savannah Lutheran Ministers' Association, and Vance Dasher, president of the Salzburger Society of Georgia, were other speakers.

Missions Make Progress

ST. STEPHEN'S CHURCH was organized Sept. 14 in southeast Decatur. Development in the Glen Haven area was undertaken by the Rev. Joseph W. Holt. A building site near the Glen Haven school was purchased earlier this year.

Synod President Raymond D. Wood conducted the organizational service. The Rev. Mr. Holt is the mission's first pastor.

First service for Christ mission in the Doraville-Chamblee area was scheduled by Pastor Eugene L. Epting for Sept. 28.

A CHRISTIAN ADVANCE program is being conducted at Peachtree Road Church, Atlanta, by Edmund R. Foehl of the Lutheran Laymen's Movement for Stewardship.

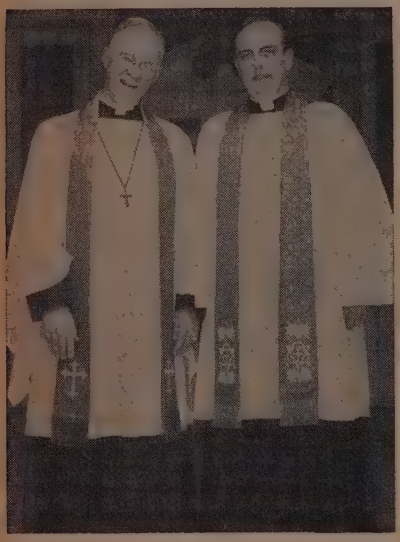
St. Timothy's Church, Forest Park, Ga., will raise $20,000 over the next two years to prepare for building of its first unit planned for next spring.

TELEVISION

Shows in View

UNITED LUTHERAN conventions will provide the background for coast-to-coast radio and television shows this month and next.

Arrangements for coverage of the ULC convention in Dayton are now being made. Meanwhile, the ULCW convention at Toronto will give opportunity for ULC President Franklin Clark Fry's appearance on the Canadian Broadcasting Company's Dominion network. Dr. Fry will preach on CBC's *Religious Period,* Sept. 28. The Waterloo College choir will sing.



Installations at Ascension Church, Savannah
Dr. Wood and Pastor McDaniel

Four Pastors Installed

A SERIES OF INSTALLATIONS was led off July 20 when Synod President Wood installed the Rev. Michael C. D. McDaniel as pastor of Ascension Church, Savannah. Dr. Wood was pastor of the church before being elected to his present office last December.

Other installations conducted by the president were those of Robert Carswell as pastor of Faith Church, Warner Robins, Aug. 17; Clarence H. Stucke as pastor of St. Paul's Church, Decatur, Aug. 31; and C. W. Howell as pastor of Holy Trinity Church, Elberton.

Air Conditioning Is No Cure-All

IT'S COOL INSIDE may be an effective slogan for stores and theaters but it doesn't necessarily have a benefic effect on church attendance. This conclusion was drawn by Pastor Harvey L. Huntley of Resurrection Church, Augusta, who studied July attendance records for past years when the church was not air conditioned and for this year, after installation of the system.

Air conditioning, he announced, has not helped attendance. In fact, more people stayed away from church last July than in any former year. Sunday school and church had the best attendance in 1956. Early morning services dropped this year while the main service at 11 A.M. had higher attendance, but the overall figure showed a decline.

CAROLE SETZER

CAROLE SETZER will join the staff of St. Timothy's Church, Forest Park, Ga., Oct. 1. She is a parish worker of the Board of American Missions and will do parish visiting and educational work with the young people. A graduate of Washington University, St. Louis, Mo., she also attended St. Olaf College. Miss Setzer's father is the Rev. Roy Setzer, pastor of Mizpah Lutheran Church in St. Louis. Her brother is the Rev. Schoneberg Setzer of Union Lutheran Church, Salisbury, N. C.

SOUTH CAROLINA

Mission Starts Building, Another Being Developed

By WYNNE C. BOLIEK

COLUMBIA—Young churches are on the move in the South Carolina Synod.

Ground was broken late in July for the first unit of St. Philip's Church, Myrtle Beach, a mission congregation organized in 1956. The Rev. J. Shelton Moose, synod field worker, preached. The Rev. William Wingard, who developed the mission, is the pastor. There are now more than 100 members.

Initial meeting of a new mission group in southwest Charleston was held Sept. 7, and the first service is scheduled Sept. 21 in the Knights of Pythias Hall. The Rev. Walter E. Pond, Jr., recent seminary graduate, is the developer. He has been in the territory since early June.

The Rev. Delano Ricard was installed as pastor of a mission parish, Chester-York, on Aug. 3 by Field Worker Moose.

Synod Office to be Dedicated

SPECIAL SERVICES for dedication of the new South Carolina Synod headquarters building in Columbia will be held Sept. 28. The modern structure was completed late last May.

GROUND WAS BROKEN for the new Church of the Incarnation in Columbia late in July. The present building will be razed and the new church will rise on the same site. The congregation is worshiping meanwhile in the assembly hall of the parish house.

Miss Janice Clodfelter, of Statesville, N. C., assumed duties as director of Christian education of the church on Sept. 1.

RICHARD T. SUTCLIFFE, associate director of the ULCA Press, Radio and Television department, spoke to a crowd of 3,000 attending a youth rally in the Newberry College stadium on Aug. 10. The rally sponsored by the synod parish education committee preceded the annual state Luther League convention.

Ina Roof, of Greenwood, was elected president of the league, Ozzie Herlong of Johnson was named vice president, Barbara Frick of Greenville, secretary, and Henry Kuemmerer of Walhalla, treasurer. The delegates adopted a $6,664.80 budget for 1959.

Church Women Convene

MRS. JOHN B. MOOSE, president of the United Lutheran Church Women, spoke at the synod ULCW convention at Newberry College Aug. 24. Theme of the sessions was "God's Design—Man's Response."

Officers elected were Mrs. Ralph Derrick of Spartanburg, president; Mrs. Herman Cauble of Columbia, vice president; Mrs. C. A. Fischer of Orangeburg, secretary; Mrs. Carl Shealy of Little Mountain, treasurer; and Mrs. Carl Honeycutt of Columbia, statistical secretary.

NEWBERRY COLLEGE held open house on Aug. 31, particularly for the display of two new buildings just completed. One was the Student Union, containing a cafeteria seating 400, the faculty dining room, book store, post office, and recreation rooms. The other is the new girls' dormitory.

TRINITY CHURCH, Greenville, opened its day school with an enrollment of 350 the first week of September. It includes kindergarten and the first three grades. Sister Esther Bunge is the director, Dr. Wynne C. Boliek is pastor.

CORNERSTONE was laid at Bachman Chapel, Pomaria, early this summer. Pastor J. L. Drafts led the service at which Synod President Karl W. Kinard and Conference President C. L. Richardson spoke.

NEW PARSONAGE of the Providence-Nazareth parish was dedicated early in July by the Rev. J. Shelton Moose, synod field worker. At the same time the Rev. Mack C. Branham was installed as pastor.

OTHER INSTALLATIONS: The Rev. J. Luther Ballentine, at Trinity Church, Elloree, and the Rev. Gordon Haigler, at St. James' Church (Red Bank), near Lexington.

Bow Lake Mission Dedicates Two Building Units One Month Before Date of Formal Organization

By OLIN G. DASHER

SEATTLE—Few stories of vigorous mission development are more eloquent than the one coming from the Bow Lake area of Seattle where Good Shepherd Church, due to be organized Oct. 12, dedicated a chapel and a parish house on Sept. 14. Both new building units are temporary quarters. A building fund canvass for the first permanent building is announced for immediately following organization.

Good Shepherd, under development by the Rev. Richard I. Crossland, has a crowded Sunday schedule, led off by a brief 7 A.M. Communion service. Other services are at 8:15 and 11 A.M., Sunday school at 9:30.

Dedication of chapel and parish house on Sept. 14 was conducted by Synod President L. H. Steinhoff. The two buildings have nearly 4,000 square feet for worship, education and fellowship. Members made all the furnishings. An organ has been purchased. The church school unit houses more than 200 pupils plus the pastor's office.

Total cost of the project, including lots, furnishings, etc., is more than $31,000. The temporary facilities will be used for about one year. Construction of the permanent first unit on a nearby five-acre site will begin in the near future.

THE LUTHERAN has been placed in every home of the mission, which has decided to show its concern for others by making a gift of $25 to each new mission under development in the Pacific Synod. *Christian Youth Hymnals* have been sent to the mission developed in Opportunity Terrace, Spokane, and offering plates and a candlelighter set to the mission developed in the West Park section of Yakima, Wash.

IN SPOKANE, where for many years the ULCA had only one church, now there are four, with a fifth in the offing. Mission Developer Ronald Kragthorpe, working in the Opportunity Terrace section of the city, held a first service of future Holy Trinity Church in McDonald Elementary School on Sept. 7. Sunday school will start Sept. 28. The synod is purchasing property for a permanent church site.

ABOUT 30 years ago, merger of an ELC, ULC, and Augustana church produced Central (Augustana) Church, whose pastor, Elmore Carlson, was keenly interested in a mission in the West Park section of Yakima. He has given ULC Mission Developer Wendell Jacobson excellent co-operation, had even a rented parsonage ready for Pastor and Mrs. Jacobson when they arrived.

Services will begin in the Tieton-Cowiche section west of Yakima on Sept. 21. There is no Lutheran church in the area.

First service for the West Park area of Yakima will be held in October. More than 35 families have expressed interest in the mission.

ACTIVITY is brisk also at St. Matthew's, a mission organized in 1955 in Renton. The mission is moving from its former meeting hall to a World War II Navy chapel purchased from a Missouri Synod congregation. The chapel will be used until a permanent structure can be built on a $23,000 property in Renton Highlands already purchased for that purpose. A capital funds drive is announced for next February.

The new chapel, seating 150 people, will be rededicated Oct. 12. An evangelism mission with Pastors H. Stanley Holman, Olin Dasher, Richard I. Crossland and Synod President L. H. Steinhoff will be held next month.

An organ has been purchased after a few families had taken the lead in contributing to an organ fund. This month 20 confirmed members and 17 children were received into the congregation.

"Knowing Jesus"

SEATTLE — Vacation Bible schools were well attended all through the Pacific Northwest this summer but few could claim such an all-inclusive student body as St. Mark's in Seattle. Pastor Olin G. Dasher reported Negro, Chinese and Japanese children enrolled alongside white pupils.

Pastor Dasher, born in Georgia and educated at Newberry College and Southern Seminary, has been serving Pacific Synod congregations since 1946. He became pastor of St. Mark's, a 12-year-old congregation, in 1955. The church has reported good success in developing Sunday school and membership along inter-racial lines.

Inter-racial vacation Bible school at St. Mark's, Seattle
Kindergarten pupils act out song "Who Did?"

AREA EVANGELISM MISSIONS will be held in Spokane, Wash., Sept. 21-25, and Portland, Ore., Sept. 28-Oct. 2, under the general direction of Regional Evangelism Director George Housewright. All Lutheran churches of the areas have been invited to participate.

Safety Is Vital

"MORAL EMPHASIS" was on safety at a conference in Seattle's Olympic Hotel, Sept. 17. A panel discussion was held on "Moral Aspects of Traffic Safety" with heads of different religious faiths in the Puget Sound area. The address at lunch was given by Jack Kenna, church safety director, National Safety Council. Dr. Roy G. Ross, a secretary of the National Council of Churches, said: "The terrible toll of more than a million lives lost in highway accidents . . . should impel all Americans to join in making every day safe driving day. We commend this endeavor to all religiously minded people who believe that the waste of human lives springs from sinful carelessness and disregard for the rights of others."

Conferences Discuss Budget

NORTHERN and Southern conferences met Sept. 4-5 at Trinity Church, Longview, Wash., to conduct a survey of the synod's benevolence potential. The synodical budget will be determined only after congregations have sent in their commitments—early next year.

An itinerary for synod delegates to the ULC convention in Dayton was set up so that every congregation will receive a first-hand report on the event from one of the participants.

A NATIONAL LUTHERAN COUNCIL urban study and planning conference was held Sept. 22-23 in Portland. Missouri Synod pastors were invited to attend. ULC congregations were represented by pastors from Seattle, Spokane and Portland.

PACIFIC SYNOD United Lutheran Church Men convened at St. James' Church, Seattle, Sept. 19-21, with Howard Logan, ULCM executive secretary, as featured speaker. The Marksmen of St. Mark's, Seattle, were received into membership.

Service Book Gains Ground

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN. — A questionnaire sent to all ULC congregations in New England to establish how many are using the new *Service Book and Hymnal* was returned by 28 churches and revealed that 12 are already using the new book. Six others expect to use the book before the year ends and three said they might begin using it this year.

The first setting is preferred. Fifteen congregations will use it. As to the pastor chanting his part of the service, a large majority—21 congregations—said there would be no chanting in their churches. Only three said chanting would become the practice, while three others were undecided (one said the service would be chanted in Slovak).

Reactions were mixed. Most pastors felt that it was too early to judge the popularity of the book. In many congregations, initial response was poor, but as the membership got better acquainted with the new settings, merits of the book found increasing recognition.

Criticism centered mostly around the fact that no standard setting for the liturgy was available. The hymnal met with general approval.

New England Conference to Meet

THE NEW ENGLAND CONFERENCE will hold its fall convention on Sept. 22 at First English Church, Bridgeport. Dr. Armin G. Weng, president of Chicago Seminary, will preach. Dr. Alfred Beck, president of the synod, will address the conference for the first time.

The conference will vote whether or not to co-operate with the Augustana Synod in the publication of a newspaper, *The New England Lutheran,* and to ask the congregations to enroll their pastors in a Blue Cross group plan. President of the conference is the Rev. Paul Reisch.

Emerging tower for St. Mark's, Norwich
Contemporary style for new church

Merged Norwich Congregation Erects Contemporary Building

ST. MARK'S CHURCH, Norwich, will soon be ready for dedication. The new $235,000 plant includes sanctuary and parish house and is located on a two-acre plot in a residential district in Norwich.

The new church is sure to attract attention. Of contemporary design, it will seat four hundred.

St. Mark's is the result of a merger between First Church (ULC) and Salem Church (Augustana). The congregation, made up of 228 communing members from First Church and about 200 from Salem, was organized at the beginning of 1957 and received into the New York and New England Synod in June of that year.

Leading in the successful merger negotiations and the current building program was Pastor Carl Storek who had been serving

First Church for almost three decades before assuming the pastorate of the new St. Mark's congregation.

TENTH ANNIVERSARY of the Rev. Herbert D. Hrdlicka as pastor of First English Church, Bridgeport, was observed at a surprise party for Pastor and Mrs. Hrdlicka at the church on Sept. 7. Sept. 20-21 marks the congregation's 55th anniversary. Preacher on the 21st is Dr. Weng, a former pastor of the congregation.

INSTALLATIONS were scheduled as follows by Conference President Paul Reisch:

Frederick Frick, assistant pastor at St. Mark's Church, Norwich, July 6; Thomas Kline, St. Paul's Church, Wethersfield, Sept. 21; Robert Diffenderfer, Zion Church, Bristol, Sept. 21; Donald Sukosky, assistant pastor at Trinity Church, New Haven, Sept. 28.

GRACE CHURCH, Stratford, appointed a committee to study expansion of the sanctuary and addition of Sunday school rooms.

There's Still a Lot to be Done for Bertha Sigelen

THEY STOOD around her chair and sang "Happy Birthday," and 20 of the singers in the group had a combined age of 1,862 years. The detail was noteworthy in view of the fact that Bertha Sigelen whose birthday was being celebrated had just reached 100.

It was a big celebration at the National Lutheran Home for the Aged in Washington, D. C., where Aunt Bertha has been living since 1951. She's the second resident of the home to reach the century mark.

There was a birthday cake, flowers, and telegrams, one saying "May good health be yours through many more happy years," and signed, "Dwight D. Eisenhower." And there were endless wellwishers.

Aunt Bertha loved it all. She clasped her hands together, acknowledging with nods and smiles the greetings and the songs. This, she said, was the best birthday she's had in a hundred years.

There are still many things to be done for Aunt Bertha. She sits in the solarium and reads Bible and Service Book. Correspondence with many friends takes up hours. She sends religious tracts to people she knows and when the weather is nice, she is taken out on the wheelchair and greets every flower with expressions of delight.

Bertha Sigelen was born in Columbiana County, Ohio. Her father, Carl G. W. Sigelen, was pastor at Unity, Ohio, at that time. Later they came to Baltimore where

Bertha Sigelen
Best birthday in a hundred years

Pastor Sigelen served Jerusalem Church while his daughter was organist and choir director. She was a music teacher but much of her time was taken by the care for children referred to her and her sister Mary by Baltimore's Henry Watson Children's Aid Society.

Three Conferences Organize in Metropolitan Area

By PAUL E. VALENTINER

NEW YORK CITY—Organizational conventions of three new conferences will be held Sept. 23, 25 and 26. The Brooklyn Conference will convene at St. Stephen's Church on the 23rd, the Queens Conference at Holy Trinity Church, Hollis, on the 25th, and the Nassau-Suffolk Conference at Epiphany Church, Hempstead, on the 26th.

Each conference will appoint a constitutional committee and elect a complete slate of officers. Synod President Alfred L. L. Beck will preside and preach at opening Communion services.

Officiating clergy in the Brooklyn Conference will be Oliver Powers and Paul Valentiner; in the Queens Conference, Ivan Sterner and Robert Mohr; in the Nassau-Suffolk Conference, Herbert Gibney and Walter Kortrey.

While the newly elected officers will serve in their official capacities, the conferences will not be officially recognized until the new constitutions have been approved sometime next spring. In the meantime the Long Island Conference will continue to be the officially recognized body for the three groups.

Formation of the three conferences, each consisting of about 30 congregations, out of the unwieldy Long Island Conference was authorized by the synod last June. The New York Conference, minus nine congregations north of the city along the Hudson River, will meet in Redeemer Church, Scarsdale, on Sept. 24. The nine congregations were transferred from the New York Conference to the newly formed Mohawk and Hudson Conferences.

Agencies Need Workers

NEW YORK'S Lutheran Welfare Council began a personnel registration service this month for the use of 28 Lutheran institutions and agencies which comprise the council. The move came following a study of urgent personnel needs in institutions and agencies. An experimental venture during the first year, the registration is expected to become a permanent service of the council if it proves useful.

Agencies and institutions will provide job descriptions of their vacancies, together with statements of qualifications required. At the same time the council will accept from persons seeking employment, basic data on their education and experience. Applicants will be interviewed and records of the interviews will be placed on file.

Chief sources of registrants are expected to be pastors of local congregations and agency executives who refer applicants for whom they have no vacancies.

In a statement to all metropolitan area Lutheran pastors, Executive Secretary Cordelia Cox said: "One of the most pressing needs of our Lutheran health and welfare agencies is an adequate number of well-trained, efficient personnel."

INSTALLATION service for Pastor Richard Niebanck was held Sept. 14 at Christ Church, on New York's lower east side. A cousin, the Rev. William Niebanck, Rutherford, N. J., was liturgist; Dr. Arnold Keller, Utica, preached, and New York Conference President Henry Cornish officiated.

Pastor Paul Swank will be installed Sept. 28 at Redeemer Church in Brooklyn, with Long Island Conference President Robert Mohr officiating.

GROUNDBREAKINGS were held Sept. 7 at St. John's Church, Mamaroneck, the Rev. Edward K. Perry, pastor, for a new educational wing, and Sept. 14 at Christ Church, Islip Terrace, the Rev. C. Wilhelm Benson, pastor, for a new $160,000 church building. Contracts call for completion during Holy Week next spring.

Epiphany Church, Hempstead, the Rev. Herbert Gibney, pastor, laid the cornerstone for a $250,000 educational unit, Sept. 21.

It Is Not a Good Thing to Build of Wood

"A CHURCH is extremely necessary to us. With this end in view, I have written a letter and have had it circulated among the congregation by the deacons for subscription as to what each member will contribute as freewill offering. We have no lack of food here, God be thanked, but money is rare, since the country people must carry their produce to the city and receive very little for it. It is not a good thing to build of wood here because it decays quickly and it is expensive to build of stone. I have enclosed an outline plan of a stone church. It is estimated that it will cost all of 200 pound sterling . . ."

From Henry Melchior Muhlenberg's Journals, January 5, 1743.

OLD TRAPPE, the church built of stone ven if it cost all of 200 pound sterling aised through one of the earliest building und canvasses in the annals of American utheranism, is not only still standing but as been used for services during the past ree summers.

No regular services had been held in the hurch since 1930. But in 1956, the Augus- us congregation decided to redecorate its ewer building and transferred services dur- ng the summer months to the old church. he experience was so rewarding that the ongregation made it a practice of conduct- ng services in the church every year from une to September.

Location for the Old Trappe Church, idway between Pottstown and Norristown, as chosen by the congregation because of s nearness to the community burial ground stablished in 1729.

The building was erected as a congrega- ional project during the spring and summer f 1743, was opened for its first service in eptember of that year, and was finally edicated in October, 1745. With Henry Muhlenberg, patriarch of Lutheranism in North America, as chief pastor until his eath and burial in the adjacent graveyard

The past and the future
With historic graveyard as background, choir concludes recessional outside church

in 1787, the old church was used for services until 1852.

To adapt it for current use, some concessions have been made to 20th century requirements. An underground electric cable and an extension cord through a window permit use of a spinet organ. Despite present-day liturgy and vestments and the modern dress of the congregation, however, worshipers experience in the old church a sense of the historic tradition that brought Lutheranism to the New World.

Known as "the shrine of American Lutheranism," Old Trappe Church is open every Sunday afternoon for guided tours. During the week the building can be viewed by application on the premises. More than 2,000 visitors are registered at the church every year. Pastor is John A. McConomy.

Eleven Congregations Ask for Parish Realignments

By HENRY W. SNYDER, JR.

ALLENTOWN—The Allentown Conference meets, perhaps for the last time, Sept. 22 in Cedar Church, Cetronia, to consider parish realignments that may affect eleven congregations. Beginning Jan. 1, the conference will be replaced by four or five districts, with about 30 congregations in each district.

If the requests for realignment are approved, the Mickleys-Schoenersville parish will be separated, and each of the two congregations, St. John's, Mickleys, and Christ, Schoenersville, will become a parish in its own right.

The four churches of the Plainfield parish will be divided into two parishes—St. Peter's, Plainfield, and Jehovah, Bushkill Center, in one, and Grace, Belfast, and Trinity, Wind Gap, in the other.

A complicated realignment is taking place in the Mount Bethel parish. Last spring the Allentown Conference gave permission to Christ Church, Stone Church, to become a separate parish. One of the three congregations remaining in Mount Bethel parish—Zion, Martins Creek—has voted to merge with Trinity, Martins Creek. At the meeting Sept. 22, the conference will be asked to approve a three-church Mount Bethel parish, to include Bethel, Johnsonville; St. Paul's, Flicksville; and the merged Zion and Trinity churches, Martins Creek.

Conference President Earl Kreidler pointed out that "there probably have never been as many parishes considering separation at one time. There is a growing trend away from union churches and multiple parishes."

Fair Includes Service

FOR THE FIRST TIME in its history, the schedule for the Allentown Fair included a Sunday afternoon worship service at the fairgrounds, Sept. 14. Pastor Arnold Keller, St. John's Church, Allentown, preached; Norman Flores, Christ Church, Allentown, was song leader. Sponsor was the Allentown Council of Churches.

An Episcopal minister read the lessons and a United Church of Christ minister was liturgist. Fair officials allowed no concessions to be open on Sunday, other than food stands. Only recreational facilities in operation were children's rides.

Missouri Opens Day School

A LUTHERAN parochial school has opened in Forks Township, but it is not, as advertised, the first Protestant parochial school in the Lehigh Valley. Moravians have been conducting a Christian day school in Bethlehem for many years.

The new Lutheran school is being conducted by Faith Church, Missouri Synod, and is starting with just the first two grades. About twenty children have been enrolled. The church plans to add a grade each year until the school has six grades.

Student Nurses at Muhlenberg

MUHLENBERG COLLEGE opened its second year of co-education with a peak enrollment of 1,030, the highest in peace-time history. The college had a larger enrollment during the war, but had decided several years ago to level off at about 950.

This year's enrollment includes a new off-campus group, 65 first-year student nurses at the Allentown Hospital. They will take their academic courses at the college, and their clinical instruction at the hospital.

ALLENTOWN CONFERENCE BROTHERHOOD held its 27th, and probably final, meeting, Sept. 13, at Jerusalem Church, Western Salisbury. All living past presidents of the conference Brotherhood were present. Brotherhood work in the Lehigh Valley will be channeled henceforth through district units of the United Lutheran Church Men.

Parish Education Workers Briefed on New Textbooks

By ROBERT G. SANDER

JOHNSTOWN — Parish education workers from both the East and West Allegheny Conferences met Sept. 13 in Trinity Church, Bedford, to get acquainted with the Augsburg and Christian Growth materials to be used in church schools this year.

The meeting was sponsored jointly by the ULCA Board of Parish Education, the Synodical Board of Christian Education, and the conference educational committees.

Further help was offered parish education leaders and workers of both conferences at a church workers' retreat, scheduled at Camp Sequanota Sept. 20-21.

ANNUAL CONVENTION of the West Allegheny Conference will be held Oct. 28 at

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., President

2770 Marin Ave., Berkeley 8, California

AT THE HOME MISSION HEART OF THE WEST

University-trained faculty; students from 34 colleges; Bible-emphasis; quality Library; new dormitory, equable climate; beautiful campus; modest costs.

The 8th Academic Year Begins Sept. 2, 1959

Worship with us in beautiful ...

3 services: 8:30, 9:45, 11:00

Sunday School, 8:30 and 9:45

Colorado Blvd. at 18th Ave.

J. Benner Weaver & Alton M. Motter

Co-Pastors

Messiah LUTHERAN CHURCH Denver

GIFT JOY

with GUARANTEED INCOME

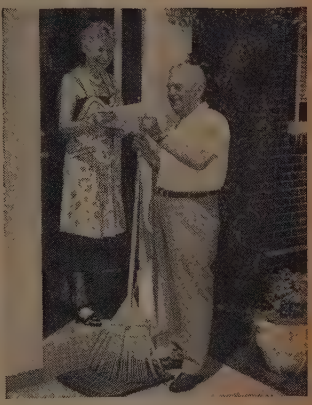
for you and your church

it's part of the New

SIX-WAY GIFT SERVICE

of the ULCA

Regular income for you. New working capital for your church. ULCF has a plan to show you how your Special Gift to the church will do both.



Check Plans Below for Additional Gift Data

- ☐ Remembering the Church in Your Will
- ☐ Outright and Memorial Gifts
- ☐ The Annuity Plan for Giving
- ☐ Life Income Contracts
- ☐ Giving through Life Insurance
- ☐ Trust Agreements

Attractive Tax Benefits Apply Under Certain Conditions

UNITED LUTHERAN CHURCH FOUNDATION

Chester A. Myrom, Executive Director

231 Madison Avenue New York 16, N. Y.

PA.: JOHNSTOWN . . .

St. Paul's Church, Buckstown. The East Allegheny Conference's annual meeting will be held Oct. 30 at St. Luke's Church, Roaring Spring.

ADULT RETREATS for men and women were held on successive September weekends at Camp Sequanota. Mrs. G. Morris Smith, of Selingsgrove, and Sister Betty Amstutz, of Harrisburg, spoke at the women's retreat, and Pastors H. Wahl Pfeifer, of Connelsville, and John F. Sammel, of Cumberland, were speakers for the men.

CLARA MAASS MEMORIAL HOSPITAL SCHOOL OF NURSING

Affiliated with Upsala College

* * *

For full information

Write to:

Director of Nurses

CLARA MAASS MEMORIAL HOSPITAL

Belleville, New Jersey

MARION COLLEGE

The Only Junior College in The ULCA

Marion, an accredited college for women, offers the last two years of high school and the first two of college.

Courses available in liberal arts, music, business education, home economics, merchandising, and pre-nursing. Individual guidance.

Christian Character Development

Moderate Rates Sports

For Information Write

John H. Fray, D.D., President

Box K, Marion, Virginia

LANKENAU

Established 1890

LUTHERAN

Boarding and Day School for Girls

Pre-school through high school

- Strong college preparatory course.
- Beautiful 22-acre suburban campus.
- Small classes; thorough instruction.
- Art, music, dramatics, Bible, home arts, sports. (Catalogue)

Sister Lydia Fischer, Litt.D., Principal

3201 W. School House Lane

Philadelphia 44, Pa.

Education Building Started

GROUND WAS BROKEN Aug. 17 for a $20,000 parish education unit at Bortz Church, of the Friend's Cove Charge near Bedford. Dr. Martin L. Tozer, superintendent of synodical home missions and rural church work, spoke. Monroe Keister is chairman of the building committee. The pastor is the Rev. Carroll S. Rudisill.

THE REV. JACK R. GARDNER was ordained on July 27 in St. Luke's Church, Rockwood. Taking part in the service were Synod President Dr. Dwight F. Putman, Dr. Ralph G. Robinson, Dr. Francis E. Reinberger, the Rev. Donald R. Yost, and the Rev. Hillis G. Berkey.

Pastor Gardner is the first member of St. Luke's to enter the ministry. He has accepted a call to Christ Church, Montgomery.

FIRST CHURCH, Altoona, held a farewell party for the Rev. Cedric W. Tilberg, senior pastor, in mid-August. Pastor Tilberg became synodical director of social missions on Sept. 1.

MISSISSIPPI SYNOD CONVENTION

A SPECIAL CONVENTION has been called for Oct. 1, 1958, for the following designated purposes:

1. To receive two new clerical applicants into the membership of the synod.
2. To elect additional members to the Executive committee.
3. To promote the double apportionment goal of 1958.
4. And to conduct various other items of business together with appropriate committee meetings.

The Mississippi Synod will convene at St. John's Lutheran Church, Louisville, Miss., the Rev. H. C. Linn, pastor.

DECEASED

MRS. ROSE MARGARET FRITZ, nee Stump, 70, widow of Dr. Charles E. Fritz, late president of the Georgia-Alabama Synod, died Aug. 29 at Columbia, S. C. She was a native of Phillipsburg, N. J.

Dr. Fritz, who died last November, had been synod president since 1950 and served congregations in Indiana, Wisconsin, North Carolina, South Carolina, and Georgia.

Mrs. Fritz is survived by two daughters, Mrs. E. R. Riley, Columbia, and Mrs. Donald Deal, Lincolnton, N. C.; three sons, Charles J., Columbia; the Rev. William R., librarian at Southern Seminary, and the Rev. Robert D. Fritz, pastor of Resurrection Church, Kings Mountain, N. C.; a sister, Mrs. Marion A. Bowman, Thermal, Calif., and two brothers, the Rev. Joseph Stump, Minneapolis, and Theodore Stump, Livingston, Mont.

Funeral services were conducted Aug. 31 at Ebenezer Church, Columbia, by the Rev. Harold F. Park, pastor of Good Shepherd Church, Columbia, and Dr. Carl A. Honeycutt, pastor of Ebenezer.

Interment was at Elmwood Cemetery, Columbia.

MRS. ROSA ELIZABETH SHINDLER, nee Stiles, wife of the Rev. Raymond C. Shindler, pastor of Christ Church, Milton, Pa., died Aug. 28 at Williamsport, Pa. She was 60 years old.

Mrs. Shindler was a native of Dallastown, Pa. She served with her husband in Baltimore, Md.; Altoona, Pa., and Milton.

In addition to her husband she is survived by two sisters, Misses Lily and Ella Stiles, Dallastown; and three brothers, Harry, York, Pa.; Herbert, Middletown, Pa., and the Rev. Austin E. Stiles, Martinsburg, W. Va.

Funeral services were conducted Aug. 31 at Christ Church, Milton, by the Rev. Clarence Hershey and the Rev. Harold Ahalt and at York, Pa., by the Rev. G. E. Miller.

Interment was at Prospect Hill Cemetery, York.

(Turn to page 49)

Designed by Architect, T. Norman Mansell, Philadelphia, Pa.

Your church, too, deserves the completeness that only a spire can provide. This is the beautiful 62′ aluminum spire of Messiah Lutheran Church, Larchmont, Pa. It illustrates again our unique ability to craft economical spires which remain maintenance-free for the lifetime of your church. • A spire, such as this, would truly be an enduring memorial worthy of your convictions. Write today for our brochure, "Pointing to God."

OVERLY MANUFACTURING COMPANY
Dept. L-2
GREENSBURG, PENNSYLVANIA

Westminster Press Books
for the singing and speaking voice

Songs For Early Childhood

Edited by W. Lawrence Curry and others. *Illustrated by Ann Eshner.* The preschool child's own religious music book, *Songs For Early Childhood* contains 146 selections to make learning about God's truth as natural as running and jumping. *Ready.* 1 to 4 copies: $1.75 each • 5 or more copies: $1.50 each.

Great Bible Stories For the Verse Speaking Choir

Edited by Harry J. Heltman and Helen A. Brown. Designed particularly for use in arranging public programs and presentations, each of these Bible stories can be used in church programs, worship services and for inspirational activities of the community. *Ready.* • 1 to 4 copies: $1 each • 5 or more copies: $.90 each

Music For Communion: Services and Anthems

Here are service music and anthems designed for choirs of all Protestant denominations. Selections follow the order in *The Book of Common Worship* and include five new choral communion services and seven communion anthems. *Pub. date: Nov. 3.*
1 to 4 copies: $1.10 each • 5 or more copies: $.90 each

THE WESTMINSTER PRESS, Witherspoon Building, Philadelphia 7

M.P. MÖLLER INCORPORATED
HAGERSTOWN, MARYLAND

RENOWNED FOR PIPE ORGANS SINCE 1875

Member of the Associated Organ Builders of America

THE REV. WILLIAM HARDER, 89, retired ULC pastor, died Aug. 19 at Lincoln, Nebraska.

A native of Germany, Pastor Harder came to the United States in 1893 and served congregations in Pennsylvania, South Dakota, Missouri, Kansas, and Nebraska.

He is survived by two sons, W. F. Harder, of Lincoln, and Ernest, Whitefish, Mont.; and five daughters, Mrs. Martha Miller of Winchester, Va., former missionary to Japan; Helene, missionary to Japan; Mrs. Christine Pfenninger, Salina, Kan.; Anne, Salinas, Calif., and Mrs. Dorothea Allerheiliger, Hanover, Kan.

Funeral services were conducted Aug. 22 at Tabitha Home, Lincoln, by Central States Synod President A. W. Young assisted by Dr. Herman Goede, Dr. L. H. Lesher, Dr. W. W. Alexander, and Dr. Lorin Wolff.

Burial was at Lincoln Memorial Cemetery.

DR. CLARENCE N. SWIHART, 82, died Aug. 19 at Nevada, Iowa.

A native of Stella, Neb., Dr. Swihart was a graduate of Midland College and Western Seminary and received a doctor of divinity degree from Midland College.

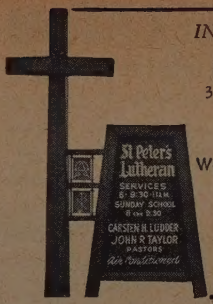
He served congregations at Peabody, Kan.; Denver, Colo.; Omaha, Neb.; Nevada, Iowa; Eureka, Kan.; and Oklahoma City, and was pastor emeritus of First Church, Oklahoma City. Since his retirement he had served as interim pastor in Tucson, Ariz., and Tulsa, Okla., and as supply pastor at Fernald, Iowa.

Dr. Swihart had served as president of three synods—Rocky Mountain, Kansas, and Iowa.

He is survived by Dr. Altman K. Swihart, professor of religion at Carthage College, and a sister, Mrs. Nellie Elliott, Billings, Mont.

Funeral services were conducted in Nevada by Iowa Synod President Alfred J. Beil, Dr. Edward Piper, Dr. F. J. Weertz, the Rev. Vance Baird, and the Rev. R. M. Shipman.

Interment was at Omaha, Neb.



IN MIAMI, FLORIDA

St. Peter's

3360 W. Flagler Street
Co Pastors
Carsten H. Ludder
John R. Taylor
Worship 8, 9, 10 & 11 A.M.
A merger between
HOLY TRINITY
and
ST. PAUL'S
AIR CONDITIONED

FOR YOUR INFORMATION

AD POLICY

THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

AGENTS WANTED!

Run a spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1958 Christmas and All Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 52, Ferndale, Michigan.

For Quick Profits and Repeat Sales

Sell Betty Anne Peanut Crunch and Creamy Mints, packed in attractive one-pound tins. Beddall Candy Co., Collingswood 7, N. J.

The Lenten Players announce a spring tour. Lizzie Welles Cotton's "First Easter" and morality play, "Mankind." $200 per performance. Write to Clara Belle Holstein, 18 Gramercy Park South, New York 3, N. Y.

NEEDED

a Parish Worker in a growing church. Duties to include visitation, youth work, and responsibility in religious education. Write to Pastor William E. Kmet, 611 Randolph St., Oak Park, Illinois.

ORGANIST

and choir director to substitute in greater Philadelphia area. For information call, Lansdale, Ulysses 5-5209.

IN CONCLUSION

THIS WEEK is the time for a gracious bow in the direction of Toronto. There 379 delegates and a large number of missionaries and visitors are holding the once-every-three-years convention of the United Lutheran Church Women Sept. 26-30. They represent more than 150,000 loyal workers.

Among other things, they'll celebrate the 40th anniversary of their organization. Long before the ULC came into being in 1918 there were active women's groups—but women don't like to figure out their age too exactly, so the ULCW numbers its days from the time when it became an official auxiliary of the ULCA. They were then called the Women's Missionary Society. They have since exercised the feminine prerogative of changing their name.

IN THE FIRST two years of ULC history, the women contributed $210,147 to the causes of the church, mostly to missions. That was a big sum and a notable help. Their support has never faltered. Contributions over the two most recent years were more than ten times that initial amount—well over $2 million.

Actually, the success of this women's auxiliary is a sort of challenge to Holy Scripture. Paul many years ago advised women to keep silent in the church. If they had any questions, they should ask their husbands when they got home, said bachelor Paul. At least for the last few generations, this situation has been reversed. Women found they didn't learn much by asking questions of their husbands. In regard to the program of the church, more often the husband finds out something by asking his wife!

There have been excuses for the men, of course. In most congregations, some of the most effective male leadership is taken up with work on the church council or in similar posts.

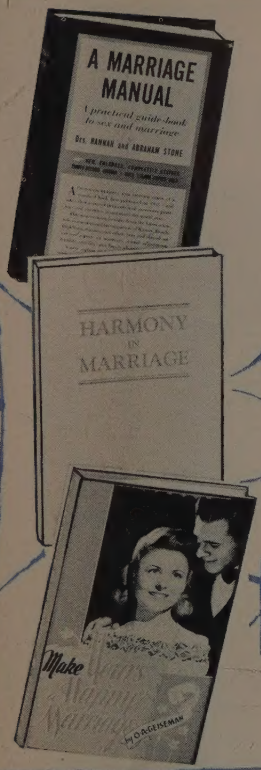
Now that many congregations have women "councilmen" and send them as delegates to synod conventions, the men have less excuse. In recent years the former Brotherhood, though much smaller than the women's group in membership, has roused itself to face new opportunities. It has even imitated the women's action by changing its name, something that is harder for a man to do than for a woman. Now it's the United Lutheran Church Men.

MEANWHILE, the women have gone forward in their program of study and service. They've dressed in saris to study India better and eaten countless suppers with chopsticks when China was the topic. Their educational program has been effective. Women throughout the church have learned to speak glibly about Zorzor, Rajahmundry, or Menglembu. They have supported generously home and foreign missions. At the last ULC convention, the Board of Foreign Missions said the ULCW provides about one-third of the budget for work on foreign mission fields and supports 62 single women missionaries. The Board of American Missions added that "its work has been greatly helped by the ULCW"—to the tune of nearly $200,000 a year.

The women have a record to be proud of. With the changing world picture, they will place added future emphasis on home missions and on social missions. As long as the spread of the Gospel can be aided by their loyal efforts, the ULCW will keep on working. The church says "Thank you" to what Dr. Fry at Harrisburg called "a gallant group of women leaders."

—ALBERT P. STAUDERMAN

books on marriage


A MARRIAGE MANUAL
A practical guide-book to sex and marriage
Drs. HANNAH and ABRAHAM STONE
HARMONY IN MARRIAGE
Make Yours a Happy Marriage
O. A. GEISMAN

A Marriage Manual

By Drs. Hannah and Abraham Stone

Written in the form of an interview between a couple about to be married and their physician, the book discusses intimate problems of sex and marriage of immediate concern to every couple. $3.95

Harmony In Marriage

By Leland Foster Wood

Plain facts about spiritual and physical happiness in this relationship—the basis of a harmonious Christian home. Paper binding, with marriage certificate.

$1.25 each; 12 or more, 90c each

Make Yours a Happy Marriage

By Dr. O. A. Geisman

A blueprint for marital happiness. The spiritual, intellectual, cultural, social and physical aspects of married life are discussed. $1.25

Before You Marry

By Sylvanus M. Duvall

Reading this book will enable every young man or woman to identify the ingredients of love and of satisfying married life, a long step toward attaining a happy marriage. $2.50

When You Marry

By Evelyn M. Duvall and Reuben Hill

The entire area of family life is covered by this book. The volume begins with childhood, and works outward to an understanding of all social relationships. $4.50

add 15c to all prices on mail order

UNITED LUTHERAN PUBLICATION HOUSE

2900 QUEEN LANE, PHILADELPHIA 29, PA.

22 W. Madison St.
Chicago 2, Ill.

610 Wood St.
Pittsburgh 22, Pa.

1233 Hampton St.
Columbia 1, S. C.

31 E. North Ave.
Baltimore 2, Md.

3103 W. Sixth St.
Los Angeles 5, Calif.

17 Park Place
New York 7, N. Y.

219 W. Sixth St.
Austin 61, Texas

805 Locust St.
Des Moines 9, Iowa

11 Arzuaga St. (P.O. Box 335)
Rio Piedras, Puerto Rico

237 King Street W.
Kitchener, Ont., Canada

4 new nursery pictures

(NM9110B)

(NM9120B)

(NM909B)

(NM908B)

Full color, under glass. White wooden frame. Hair made of gold felt. Boy in blue flannel cloth pajamas, girl in pink flannel nightie. 10 x 13 inches. Individually boxed. Perfect gift for Nursery Department or the child's bedroom.

boy kneeling (NM908B)
girl kneeling (NM909B)
boy standing (NM9110B)
girl standing (NM9120B)

$3.50 each

UNITED LUTHERAN PUBLICATION HOUSE

2900 QUEEN LANE, PHILADELPHIA 29, PA.

22 W. Madison St.
Chicago 2, Ill.

610 Wood St.
Pittsburgh 22, Pa.

1233 Hampton St.
Columbia 1, S. C.

31 E. North Ave.
Baltimore 2, Md.

3103 W. Sixth St.
Los Angeles 5, Calif.

17 Park Place
New York 7, N. Y.

219 W. Sixth St.
Austin 61, Texas

805 Locust St.
Des Moines 9, Iowa

11 Arzuaga St. (P.O. Box 335)
Rio Piedras, Puerto Rico

237 King Street W.
Kitchener, Ont., Canada